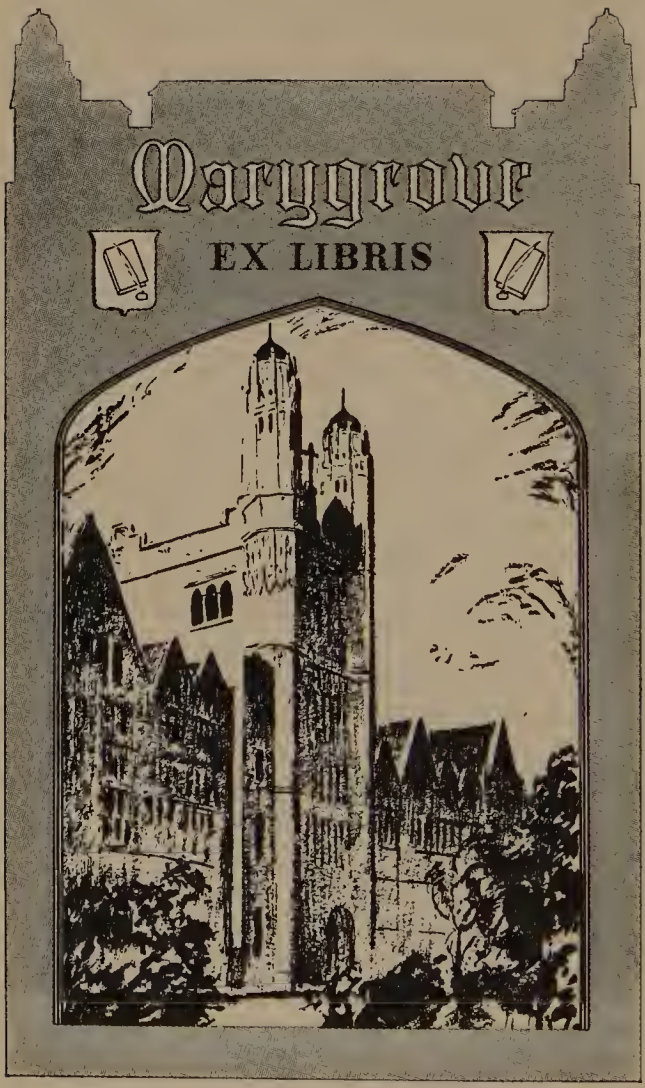
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THE

CATHOLIC CHURCH

IN THE

UNITED STATES:

PAGES OF ITS HISTORY.

BY

HENRY DE COURCY,

AUTHOR OF "LES SERVANTES DE DIEU EN CANADA," ETC.

TRANSLATED AND ENLARGED

BY JOHN GILMARY SHEA.

AUTHOR OF THE "DISCOVERY AND EXPLORATION OF THE MISSISSIPPI," "HISTORY OF THE CATHOLIC MISSIONS," ETC., AND MEMBER OF THE N. Y., MASS., MARYLAND, AND WISC. HISTORICAL SOCIETIES.

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TO

His Excellency,

THE MOST REV. CAJETAN BEDINI,

ARCHBISHOP OF THEBES

NUNCIO APOSTOLIC,

This Volume is Respectfully Dedicated,

BY

THE AUTHOR AND TRANSLATOR.

Itaque etiam non assecutis, voluisse abunde pulchrum est, atque magnificum : nec dubitamus multa esse quæ nos præterierint. Homines enim sumus.—PLINY.

PREFACE

TO THE SECOND EDITION.

"The Catholic Church in the United States" being, as stated in the former preface, "a contribution to the History of the Church in Maryland, Virginia, and the Middle States," was written originally in French, for the *Ami de la Religion* and the *Univers.*

Although bearing more especially on the French element, and, in some instances, advancing opinions that may be questioned, yet, as coming from a man of integrity, piety, and ability, the sketches were, I thought, worth presenting to my fellow Catholics in the United States, and I still adhere to my original appreciation of the work.

The following translation appeared first in the columns of the *Leader*, and, during its publication, elicited the highest commendation from the Catholic clergy and the Catholic press, many portions being freely copied. Mr. De Courcy, in the *Leader*, constantly requested correction or further information, and, before its publication in book-form, submitted the portion relating to each diocese to persons whose rank in the Church would command respect, did I suppose it proper to name them.

The first edition was in general well received, and it was with no little amazement that I found one or two periodicals disposed to make it a ground for assailing the author's private character,

his motives, and his honesty. These vague charges, launched forth in accents of passion and wrath, so evidently betray their source, that it would be folly to regard them.

The accuracy of the work is admitted, for in all the lengthy and repeated remarks of these critics, they point out but one error of judgment, one important omission, and a few typographical errors. More than these the Christian-hearted reader will be inclined to excuse in an author whose shattered health compelled him to suspend his work, and seek a more genial climate.

As a friend of his, I concluded the sketches of New York, having written almost all that does not refer to the French element, and I did expect censure, rather on my additions, than the amiable author's work or person.

The want of a new edition has left me but little time to correct many little inaccuracies, but I have supplied an omitted account of Mount St. Mary's.

To such as think that too little space is given to Maryland, I would state that the author deferred entering more fully into its Catholic history, inasmuch as he was aware that the Rev. Charles I. White, D. D., is engaged on a work which he is, perhaps, the only one competent in the country to give us—a History of the Catholic Church in Maryland from the earliest times.

JOHN GILMARY SHEA.

NEW YORK, October 17, 1856.

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THE CATHOLIC CHURCH

IN THE UNITED STATES.

CHAPTER I.

THE EARLY INDIAN MISSIONS.

Missions of the Norwegians in the ante-Columbian times—Spanish missions in Florida, New Mexico, Texas, and California—French missions among the Indians in Maine, New York, Michigan, Wisconsin, and the valley of the Mississippi.

The missionary spirit is inherent in the Catholic Church, and it dates from the moment when our Lord said to his apostles, "Go and teach all nations." Before St. Paul had left Asia Minor, missionaries had already penetrated to Italy and Spain, and from their day to our own, each succeeding age has produced her heroes, devoting their lives to the greatest of human enterprises —the conversion of souls. When the still pagan Northmen discovered Iceland in the eighth century of our present era, they found on the shore crosses, bells, and sacred vessels of Irish workmanship. The island had therefore been visited by Catholic missionaries, and the Irish clergy may with justice lay claim to the discovery of the New World.

The Northmen, after founding a colony in Iceland, pushed their discovery westward, and soon discovered a part of the western continent, to which, from the agreeable verdure with which it was covered, they gave the name of Greenland. When these hardy explorers returned to Norway, they found the idols of

Scandinavia hurled to the dust. The king had embraced the true faith, and the whole people had renounced paganism. A missionary set sail in the first vessel that steered towards the new-found land, and ere long the little colony was Catholic. Iceland and Greenland soon had their churches, their convents, their bishops, their colleges, their libraries, their apostolic men. The explorers Beorn and Leif having coasted southerly along the Atlantic shore towards the bays where the countless spires of Boston and New York now tower, missionaries immediately offered to go and preach the gospel to the savage nations of the South; and it is certain that in 1120 Bishop Eric visited in person Vinland, or the land of vines. The colonies of the Northmen on the west coast of Greenland continued to flourish till 1406, when the seventeenth and last Bishop of Garda was sent from Norway: those on the eastern coast subsisted till 1540, when they were destroyed by a physical revolution which accumulated the ice in that zone from the 60th degree of latitude. Thus, a focus of Christianity not only long existed in Greenland, but from it rays of faith momentarily illumined part of the territory now embraced in the United States, to leave it sunk in darkness for some centuries more.

But the great Columbus, by discovering another part of America, soon drew the attention of Europe to the New World, and the navigators of Spain, Portugal, France, and England explored it in every direction. All were animated by the same spirit, and, despite national jealousy, actuated by the same motive. The adventurer, the soldier, and the priest always landed together; and the proclamation made to the natives by the Spaniards bears these remarkable words: "The Church: the Queen and Sovereign of the World." The Protestant citizens of the United States boast of the Puritan settlement in New England as the cradle of their race: but long before these separatists landed at Plymouth in 1620, and while the English settlers hugged the Atlantic shore,

too indifferent to instruct in Christianity the Indians whose hunting grounds they had usurped, other portions of the continent, and even of our territory, were evangelized from north to south and from east to west. These missions are divided into three very distinct classes: the Dominicans, Franciscans, and Jesuits of Spain share between them the south from Florida to California; the Recollects and Jesuits of France traverse the country in every direction from the mouth of the St. Lawrence to the shores of the Pacific, and from the Gulf of Mexico to Hudson's Bay; and finally, the English Jesuits plant the Cross for a time amid the tribes of Maryland, during the short period of Catholic supremacy in that colony.

The Spaniards were the first to preach the gospel in the territory now actually comprised in the United States. Sebastian Cabot had, indeed, under the flag of England, explored the Atlantic shore in 1497, but Ponce de Leon was the first to land with a view of conquest. From 1512, the date of the discovery of Florida, numerous expeditions succeeded one another, and all were attended by missionaries; but the savage inhabitants offered their invaders a more effectual resistance than the natives of Hispaniola or the sovereigns of Mexico. In Florida the Spaniards met disaster after disaster, and from 1512 to 1542, Leon, Cordova, Ayllon, Narvaez, and Soto, successively, with most of their forces, perished in Florida or the valley of the Mississippi. Of the expedition of Narvaez, Cabeza de Vaca escaped almost alone, and after almost incredible hardship and danger, pushed through from the Atlantic to the shores of the Pacific, thus acquiring the glory of having first traversed North America from east to west. He was hospitably received by the Spaniards of Mexico at their outposts in Sonora, and there his account inflamed the zeal of Friar Mark, of Nice, who in 1539 resolved to bear the Cross to the inland tribes. His religious enterprise failed, but his attempt remains as the hardiest exploration yet attempted of unknown

regions. In 1542 another expedition left Mexico, commanded by Coronado, and turned towards the northeast. After reaching the head-waters of the Arkansas, he turned back to the Rio Grande, in the present diocese of Santa Fé. Here the commander resolved to return to Mexico, but such was not the idea of the Franciscan missionaries in his party. They had come to preach the Gospel, and would not retreat from the field they had chosen. They accordingly allowed their companions to depart, and while Coronado and his soldiers resumed the route to Mexico, Father Padilla and Brother John of the Cross prostrated themselves to offer humbly to God the sacrifice of their lives for the salvation of the Indians. Their offer was accepted, and while on their way to the town of Quivira, they were both pierced with arrows, victims of their charitable devotedness. Such are the first martyrs of the Church in the United States, and their death is only fifty years subsequent to the discovery of the New World by Columbus.

After an interval of forty years, the Franciscans penetrated into New Mexico, which now forms the diocese of Santa Fé. Many sank beneath the Indian torture, but their places were filled up by new missionaries, and their labors resulted in the conversion of whole tribes. Before the English had formed a single settlement, either in Virginia or New England, all the tribes on the Rio Grande were converted and civilized; their towns, still remarkable for their peculiar structure, were decorated with churches and public edifices, which superficial travellers in our day ascribe to the everlasting Aztecs. In the next century the incursions of the fierce nations of the plains, the wild Apache and the daring Navajo, destroyed most of these towns: the weakness of the Spanish government allowed the ruins to extend; but the inhabitants are still Catholic, and are now the object of a spiritual regeneration. New Mexico having been conquered by the United States in 1845, the Holy See was enabled to exercise jurisdiction without embarrassment; and a bishop—the Rt. Rev. Dr. Lamy, a French-

man by birth—aided by several clergymen of his own land, governs the diocese of Santa Fé, where he has already revived the faith, restored discipline, and repaired many of the devastations of years.

While the children of St. Francis of Assisi were thus in the sixteenth century carrying on the spiritual conquest of New Mexico, the Dominicans pursued their missions in Florida, though not without constant persecution. They first call to their aid the Jesuits, then yield the field to the Franciscans, and these three religious orders bedew with their purest blood the country now embraced in the dioceses of Savannah and Mobile. At last the ardent zeal of several generations of martyrs receives its recompense, and the natives of Florida embraced Christianity. Villages of neophytes gathered around the Spanish posts. Devotional works were translated and printed in the Mobilian dialects, and the *Doctrina Cristiana* of Parejà, in Timuquana, is the oldest published work in any dialect of the natives of the United States. The convent of St. Helena, in the city of St. Augustine, became the centre whence the Franciscans spread in every direction, even to the extremities of the peninsula and among the Appalachian clans. The faith prospered among these tribes, and the cross towered in every Indian village, till the increasing English colony of Carolina brought war into these peaceful realms. In 1703 the valley of the Appalachicola was ravaged by an armed body of covetous fanatics; the Indian towns were destroyed; the missionaries slaughtered, and their forest children, their neophytes, sharing their fate, or, still more unfortunate, being hurried away and sold as slaves in the English West Indies. Fifty years after, the whole colony of Florida fell into the hands of England: the missions were destroyed, the Indians dispersed, and St. Helena, the convent whence Christianity had radiated over the peninsula, became a barrack, and such is that venerable monastery in our own days. Driven from their villages and fields, which the English seized,

the unhappy Floridians were foreed to wander in the wilderness and resume the nomadic life of barbarism, from which Christianity had reclaimed them. Buried in their pathless everglades, without spiritual guides, they took the name of Seminoles, which in their own language means *Wanderers*, and have gradually lost the faith, and have become the scourge of the whites. In vain have the English and our government since, by long and expensive wars, endeavored to expel them. Under Jaekson's policy, the government attempted to deport them beyond the Mississippi, as well as most of the other tribes; but the Seminoles, so gentle under the paternal eare of the Franeiseans, had become ungovernable when their uneultivated nature was no longer under the cheek of religion. The Florida war, whieh eost the United States twenty thousand men and forty million dollars, and lasted from 1835 to 1842, produced no result. The Seminoles do not number over a thousand, yet diplomaey and foree, promises and threats, alike fail to draw them from their native land. Their chieftain, Billy Bowlegs, is the terror of the frontier, and the American people held in eheek by a handful of Indians will thus long atone for the iniquity of their fathers. But the restoration of the Catholie missions, whieh began with the peaee of Europe in 1814, and to the success of whieh the Association for the Propagation of the Faith has so powerfully eontributed, has been felt in Florida as in the rest of the world. The Bishop of Mobile is a native of France, and the mission of St. Augustine is in the hands of the Fathers of Merey, of whom Father Rauzan was the venerable founder.

California, whieh now forms the eeclesiastieal provinee of San Franeiseo, was also evangelized in the time of the Spaniards: the flourishing missions of the Jesuits in the peninsula of California do not, however, fall within our limits, as they existed on a territory still subject to Mexico.

Upper California, eonquered by the United States in 1845, wa:

visited by the Franciscans in 1768; and from that date down to 1822 they founded along the coast twenty-one missions, the chief of which were San Diego, Monterey, and San Francisco. In these missions the Fathers directed seventy-five thousand converted Indians, providing for their clothing, food, and instruction. But in 1825, in consequence of the revolution by which Mexico was severed from the mother country, the Spanish missionaries were driven from California, and the Catholic Indians were deprived of most of their pastors.

The same result took place in Texas, where the Franciscans announced the Gospel at the close of the seventeenth century, and where their noble foundations, the missions of San Antonio, San Francisco, and a host of others, among the Adayes, the Cenis, the Tejas, the Aes, after having been levelled by wars and revolutions, and watered with the blood of martyrs down to the present century, have begun to revive since the erection of Texas into a Vicariate Apostolic in 1842, and the subsequent establishment of the Episcopal See of Galveston, over which the Rt. Rev. Dr. Odin presides.

Such is a rapid sketch of the former missions in the countries subject to the Spanish crown. The southern part of the United States was the theatre of these holy attempts; and we must now pass to the North to describe those to which the Jesuits and Recollects of France devoted their lives with such heroic zeal. Canada had been known since the reign of Francis I., and attempts at colonization had been made under Henry III.; but it was only under Henry IV. that permanent settlements were formed in North America, at Quebec and Port Royal. Then the ladies of the Court, encouraged by Father Coton, became merchants and ship-owners in order to enable the missionaries selected to reach those distant shores. The Marchioness de Guercheville, who had declared herself protectress of the Indians of New France, devoted her fortune to the work of colonization;

and two Jesuits, after a short stay in Acadia, whence they were driven by persecution, founded in 1612 the Mission of St. Saviour, on Mount Desert Island, off the coast of Maine, and in the present diocese of Portland. Thus at the North, no less than at the South, Catholicity had taken possession of the American soil before the Puritans had given Protestantism a home at Boston. England then possessed only a few scattered houses in Virginia, whose inmates sent a fleet of fishing craft each year to Newfoundland. As this fleet, escorted by the infamous Argal, approached St. Saviour's and heard of its existence, they resolved to attack the settlement. One of the missionaries was mortally wounded by the invaders, his companions carried off as prisoners, and the seeds of the faith which Father Biard had planted in the hearts of the Indians were to germ only in happier times.

This harvest waited till 1646. At that time a converted Algonquin from Canada having visited the Abenakis, a tribe occupying the present State of Maine, these latter suddenly found themselves touched by grace, and a deputation of their principal chiefs set out for Quebec to beg most earnestly for a *Blackgown*. Father Druillettes was sent to them, and his labors, followed by those of the two Bigots, La Chasse, Loyard, Sirenne, and Aubry, of the Society of Jesus, and Thury and Gaulin, of the Seminary of Quebec, effected the conversion of the powerful tribe of the Abenakis, or Taranteens, as the early English settlers called them. The mission long maintained its zeal and fervor, and the Indians on all occasions acted as brave and faithful allies of France. But when Acadia was lost, the English in Massachusetts pursued with cruel vengeance the red man's attachment to Catholicity and France. Expedition after expedition spread fire and death through the villages of the Abenakis; the missionaries were driven out or slain, the churches destroyed, and the Indians deprived of all the consolations of the faith. Yet they had been too well grounded in Catholicity to waver: they remained true to the faith, and

joining the Americans in their revolution, immediately petitioned for a French priest. Down to our day they have resisted the preachers of Protestantism, and the remnants of this powerful tribe, who still occupy five villages in Canada and Maine, are all Catholics, as their forefathers have been for two centuries.

After Maine, the country now embraced in the State of New York was first visited by our missionaries. This territory was inhabited by the celebrated confederation of the Five Nations or Iroquois, who waged a perpetual war with the Hurons of Canada. The Hurons, many of whom had embraced the true faith, beheld the inveterate hatred of their enemies redoubled; and after a struggle of twenty-five years, from 1625 to 1650, after cutting off nine Jesuits, the Iroquois could boast of having destroyed the Hurons. Father Jogues, taken captive by the Mohawks and led to their castles, was the first missionary who bore the Gospel to the State of New York, then a Dutch colony. After remaining a prisoner for fifteen months, subjected to the most cruel torture, Father Jogues was delivered by the Dutch, and sent home to France. But the mutilated hero at once asked to be sent back to his Indians, and had no sooner entered their castles, in 1646, than he was cut down by a tomahawk. Such a fate could not, however, dismay the associates of Jogues, and soon after, Father Le Moine, in his turn, braved the cruelty of the Five Nations. After many vicissitudes, after trials of every kind, the Jesuits at last touched the breast of the Iroquois, and founded a church glorious in the annals of Christianity,—a church with its apostles, its martyrs, its holy virgins,—a church which even in our day has been the instrument of converting the distant tribes of Oregon. All these wonders were achieved in the short period of eighteen years, for after that the English succeeded in exciting the pagan Indians against the missionaries, whom they expelled from the cantons of the Iroquois. Fortunately, however, the Catholic Indians had already begun to emigrate to the Catholic colony of Canada.

The mission at Caughnawaga, on the Mohawk, had been the most flourishing of all; and this was not surprising: it occupied the spot which had been bedewed with the blood of Father Jogues and his companions, Goupil and Lalande. Harassed in the practice of their religion, the Catholics of Caughnawaga, led by their great chieftain, resolved to emigrate to Canada, and these pilgrims for the faith founded near Montreal a new Caughnawaga, which still exists. The once powerful league of the Iroquois has disappeared from the territory of New York. Protestant civilization destroyed or expelled them, to seize their forests and hunting grounds. But the descendants of the pilgrims of 1672 have preserved in Canada their nationality and their faith, under the protecting shadow of the Cross. Three Iroquois villages exist in that colony, one containing about two thousand souls, and furnish striking proof of the solicitude of the Church for the salvation of the human race.

Other parts in the interior of the United States, west of the English colonies, on the shores of the Atlantic, were in like manner visited by missionaries from France, and the first nucleus of a settlement in many States, as Ohio, Indiana, Illinois, Michigan, Wisconsin, gathered around the humble chapel of the Jesuit missionary.

Protestant writers have done justice to the wonderful fecundity of a religion which covered a whole continent with its missionaries; and Bancroft, after giving a magnificent picture of the labors of the Jesuits, whose early exploration of the wilderness, even in a scientific and commercial view, must win the admiration of all, adds: "Thus did the religious zeal of the French bear the Cross to the banks of the St. Mary and the confines of Lake Superior, and look wistfully towards the homes of the Sioux in the valley of the Mississippi, five years before the New England Eliot had addressed the tribe of Indians that dwelt within six miles of Boston harbor."

Eliot was a Protestant minister, almost the only one who devoted himself to evangelize the Indians of New England, and from the lips of the American author, this contrast between the widespread missions of the Jesuits in 1640, and the labors of Eliot near Boston, is a striking homage to Catholicity. In 1661 Father Ménard projected a mission among the Sioux, west of Lake Superior, but perished amid the forests in what is now the Vicariate Apostolic of Upper Michigan. Father Allouez soon took up the labors of Ménard, and all the country around the great lakes, Huron, Michigan, and Superior, echoed to the preaching of the Jesuits. Sault St. Mary's, Mackinaw, and Green Bay were the centres of these missions, which still subsist, and the traveller who stops at one of the rising towns of the northern Mississippi, will hear the priest address his congregation alternately in French, English, and some Indian dialect.

Scarcely were the Jesuits thus established in the country of the great lakes, when they resolved to evangelize the whole valley of the Mississippi. Father Marquette planted the Cross amid the Illinois, after having had in 1673 the glory of discovering and exploring the Mississippi. For two months he sailed down the river in his bark canoe, and the narrative of his extraordinary voyage, revealing to the world the fact that the St. Lawrence could communicate with the Gulf of Mexico, by an almost uninterrupted chain of lakes, rivers, and streams, gave France the first idea of colonizing Louisiana. The Mississippi valley soon beheld missions rise among the Illinois, Miamis, Yazoos, Arkansas, Natchez, and other tribes. Jesuits, Recollects, and Priests of the Foreign Missions, here shared the rude toil of converting the Indians, and the French missions of North America thus mingle and blend with those of the Spaniards at the South. But after a century of preaching, all these laborious toils are compromised by the loss of Canada and the suppression of the Society of Jesus. Many flocks were then deprived of pastors. Not only the Indian

converts, but even the French settlers were left destitute of priests, abandoned to the seductions of error or the ravages of indifference, till at last Providence used the dispersion of the French clergy, in the Reign of Terror, to send to America missionaries, and build up anew the church whose consoling progress we have undertaken to recount.

Having thus glanced at the early Spanish and French missions, we have now to chronicle the labors of the English Jesuits in Maryland.*

CHAPTER II.

THE COLONIAL CHURCH.

Maryland—Settled by Catholics—Their persecution—Their emancipation—1634-1774.

We have briefly sketched the early evangelical labors of the Spanish and French missionaries on the domain which now constitutes the United States. A third nation came in its turn to contribute by its holy souls to the Apostolates of the American continent, and the Jesuits of England share in the settlement of Maryland. The first English colonies in America each introduced a new creed. In 1607 Captain John Smith and some Episcopalians founded Virginia; in 1620 the Separatists landed at Plymouth, and laid the foundations of New England; in 1684 the Quakers, under the patronage of William Penn, took possession of Pennsylvania; while in 1634 the Catholics laid the corner-stone

* Much of the preceding was drawn from a lecture of Mr. John G. Shea, delivered in 1852, before the Catholic Institute of New York, the basis of his well-known and elaborate History of the Catholic Missions among the Indian tribes of the United States.

of the present State of Maryland, which received its name from Henriette Marie, the unfortunate queen, daughter of Henri Quatre and wife of Charles I.* But that land had been already bedewed with martyr blood, as though Providence had ordained that it should be stamped with the seal of the true faith before any Protestant sect had transplanted its errors there. As early as 1570 the Jesuits, who were laboring on the missions in Florida, turned their attention to a country far to the north of them, at the 37th degree of north latitude, and known to the natives by the name of Axacan. The Spanish navigators who had first explored the coast, had brought away the son of a cacique, who was adopted by the missionaries as a future means of enabling the Gospel to penetrate to his tribe.

The young Indian, gifted with rare talents, soon seemed to embrace the truths of the faith with ardor, and ere long, baptized under the name of Don Luis de Velascos, Lord of Vasallos, he offered to lead the Jesuits to the kingdom of Axacan. How could the missionaries resist the hope of converting a savage people to the faith?

Accordingly the offer of the young cacique was cheerfully accepted, and eight Jesuits, under the direction of Father Segura, Vice-provincial of Florida, embarked in a small craft, which landed them on the shores of Chesapeake Bay, then known to the Spaniards by the name of St. Mary's. This bay now bathes the shores of the States of Maryland and Virginia, and by a singular coincidence, the names of Virgin and Mary, given in memory of two queens, will ever be a memorial of its earlier consecration to Mary, the Mother of God.

The missionaries landed, accompanied by some Indian boys, who had been educated in their school in Havana. They pene-

* Philarete Chasles, in his "Essay on the Anglo-Americans," says that Maryland was so called in honor of Mary Tudor. This is an error: Queen Mary had been dead sixty-six years before the grant to Lord Baltimore.

trated into the interior, guided by Vasallos, and after a painful march of several months, they approached the realm of Axacan. At last their guide started on, in order, as he said, to prepare his tribe to receive the missionaries. But after forsaking the Jesuits amid the trackless forests, where they endured all the horrors of famine, the traitor returned at the head of a party of armed men, and butchered his benefactors at the foot of a rustic altar, where they had daily offered the holy sacrifice for the salvation of his tribe. The blood of martyrs is the seed of Christians, and such is the first triumph of the faith on the banks of the Chesapeake.*

After Father Segura, Father White is the first who came to labor for the conversion of these native tribes. Sir George Calvert was in 1624 a member of the privy council of James I., when the sight of the persecutions employed against the Catholics touched the loyal and religious heart of the English lord. He abjured Anglicanism, and, informing his sovereign of the step, resigned all his posts. James resolved to retain the services of so conscientious a man. He made him a peer of Ireland, with the title of Lord Baltimore, and granted him a considerable portion of Newfoundland, which he encouraged him to settle. Calvert devoted a part of his fortune to fruitless attempts on that island. He then directed his attention to Virginia, where a more genial climate gave him hopes of a prosperous settlement.

But sailing there, he was called upon to take the test oath of the supremacy of the king in matters of faith, and he left the country rather than betray his conscience. Then it was that Lord Baltimore solicited a charter which would permit the Catholics to practise their worship undisturbed in one spot on the shores of America. His request was granted, and Maryland was ceded to him, subject only to the yearly homage of two Indian arrows and the payment into the royal exchequer of one fifth of the gold

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* Shea's Lecture.

and silver drawn from the mines. Lord Baltimore died in 1632, at the very moment when this charter was issuing. His eldest son, Cecil Calvert, inherited his rights, but he had not the energy to direct the expedition in person, and to Leonard Calvert, second son of Lord George, is due the honor of having founded Maryland.

On the 25th of March, 1634, two hundred English families, chiefly Catholic, flying from the persecution of the mother country, entered the Potomac in two little vessels, the *Ark* and *Dove*. It was Lady-day, and the settlers wished to celebrate it duly by hearing Mass. They accordingly landed, and Father White, in his relation of the voyage, thus gives an account of the ceremony:*

"On the day of the Annunciation of the Blessed Virgin Mary, we offered for the first time in this region of the world the sacrifice of the Mass. The sacrifice being ended, we took on our shoulders a huge cross which we had hewn from a tree, and carried it in procession to a place marked out for it, the governor, commissioners, and other Catholics bearing a part in the ceremony. We raised it a trophy to Christ the Saviour, humbly chanting on bended knees and with deep emotion the Litany of the Cross."

Father White was born at London about 1579, and received his education in the College of Douay, founded in 1568 by the celebrated Cardinal Allen in order to train up priests for the English mission. At the age of twenty-five he received orders, and was immediately sent to London to exercise the ministry there in secrecy, as the penal laws then required. He could not, however, escape the keen search of the pursuivants. In 1602 we find him included with forty-six other priests in a sentence of perpetual banishment. Forced thus to return to the continent, Father White resolved to enter the Society of Jesus, and after making a

* "Relatio Itineris," by Father Andrew White, copied at Rome by Father M'Sherry, S. J., and published in Force's Tracts, and in part in Burnap's Life of Calvert, p. 58

novitiate of two years at Louvain, obtained permission to return to England. Amid the most heroic labors of that illustrious order, we may cite the unwearied devotion of the English Jesuits in favor of their persecuted countrymen. For two centuries they devoted themselves to the perilous labors of the holy ministry in England, braving chains and death; while, at the same time, by opening colleges in different parts of Europe, they baffled the rigors of Protestant legislation, which had pitilessly closed every source of Catholic education in the three kingdoms.

The English Jesuits had in 1590 obtained of the liberality of Philip II. of Spain the foundation of a college at St. Omer's, and some years later they opened the college of Liege in the domains of the Elector of Bavaria. At the same time, they established in Spain for English postulants the Novitiate of Valladolid and the Scholasticate of St. Ermenegild near Seville. To this latter house Father White was sent, after having spent ten years on the London mission. The quiet duties of a professor's chair did not, however, satisfy his ardent zeal, and he soon obtained permission to return for the third time to England. Lord Baltimore no sooner knew him than he determined, if possible, to intrust him with the spiritual care of his Maryland settlers. The Society of Jesus eagerly seconded the pious views of the English nobleman; nor, indeed, could it refuse to concur in a work which promised such an extension to the bounds of the Church. To Father White were associated Father John Altham, known on the mission by the name of Grovener,* and two lay brothers. Scarcely had they landed on the shores of the Potomac when the com-

* Cretineau Joly, in his Histoire de la Compagnie de Jesus, supposes a Father Altham and a Father Grovener (iii. 350), but from an article of the late B. U. Campbell, Esq., in the Catholic Almanac for 1841, it is clear that under the two names we must reckon only one Jesuit. The missionaries of that time, in order to elude the persecution of Anglicans, often took successively several names as several disguises. This was necessary to preserve to the Catholics of England the services of their Fathers and pastors.

panions of Leonard Calvert founded the little town of St. Mary's; and the largest cabin of an Indian tribe, ceded to the missionaries, became the first chapel of Maryland.

The Fathers at once divided their time between the European colonists and the Indian tribes whose eyes they had vowed to open to the light of the Gospel. The former constituted a congregation remarkable for their piety and morality, so that many of the Protestants who landed in 1634 and 1638 became Catholics. "The Relation" of 1638, addressed to the General at Rome, contains these words:

"The religious exercises are followed with exactness, and the sacraments are well frequented. By the spiritual exercises we have formed the principal inhabitants to the practice of piety, and they have derived signal benefits from them. The sick and dying, whose number has been considerable this year, have all been attended, in spite of the great distance of their dwellings, so that not a Catholic died without having received the benefit of the sacraments."

On his side Father White, notwithstanding his advanced age (he was then fifty-five), took upon him the hard task of learning the language of the Indians. From the first the welcome of the natives had been cordial. In his intercourse with them Leonard Calvert had always shown the greatest loyalty, and the Maryland historian* says on this subject:

"During the remainder of the year, while the English and Indians lived together in St. Mary's, according to their stipulation, the utmost harmony appears to have prevailed among them. The natives went every day to hunt with the 'new-comers' for deer and turkeys, which, when they had caught, being more expert at it, they either gave to the English or sold for knives, beads, and such trifles. They also supplied them with fish in plenty. As a certain mark of the entire confidence which these unsuspecting

* Bozman's Maryland, ii. 81.

people placed in the colonists, their women and children became, in some measure, domesticated in the English families."

The gentle and even innocent life of the Indians disposed them favorably to receive the Gospel. Father White accordingly, on his first visit to the Patuxents, made some converts. In 1639 Father Brock, just arrived from England, resided amidst them on a strip of land given him by King Mackaquomen, and Father Altham was stationed on Kent Island. In the ardor of his charity, Father Brock, in 1641, wrote:

"For my own part, I would rather, laboring in the conversion of these Indians, expire on the bare ground, deprived of all human succor, and perishing with hunger, than once think of abandoning this holy work of God from the fear of want."

These noble words were his testament, and a few weeks later Father Brock breathed his last, exhausted by hardship and privations.

Father White had in 1639 taken up his station among the Piscataways, who resided near the present city of Washington; and ere long he had the consolation of baptizing King Chilomacon, his family, and a part of his tribe. The young queen of the Potopacos, and the chief men of the tribe, followed this example, so that the neophytes numbered one hundred and thirty. The settlers at St. Mary's had meanwhile built a suitable church, in which one of the Fathers ministered. The missionaries, entirely devoted to their religious duties, constantly refused to take any part in the political organization of the colony, and as they had been invited to sit in the first legislature of Maryland, "desired to be excused from giving voices in this assembly."* Such is the striking testimony given by a Protestant author, little as it may tally with the heated accusations of the many writers who incessantly complain of Jesuit ambition.

* Bozman's Maryland, vol. i. p. 83. The precise terms of the minutes of the Assembly, Jan. 25, 1637, preserved in the archives at Annapolis.

This resolution not to interfere in politics made them helpless to stem the religious persecution which was soon to drive them from the arena of their religious labors. Misled by an idea more generous than prudent, Lord Baltimore had openly proclaimed the liberty of Christian worship in his domain of Maryland; and this first example of toleration, "at a time when, in fact, toleration was not considered in any part of the Protestant world to be due to Roman Catholics,"* when, in fact, every Protestant government in Europe, and even the other English colonies in America, exercised the most inhuman intolerance on the Catholics, has been extolled with enthusiasm by American authors:

"Upon the 27th day of March, 1634," says Bancroft, "the Catholics took quiet possession of the little place, and religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's."†

McMahon, the historian of Maryland, also says:

"Yet, while we would avoid all invidious contrasts, and forget the stern spirit of the Puritan, which so frequently mistook religious intolerance for holy zeal, we can turn with exultation to the *Pilgrims of Maryland* as the founders of religious liberty in the New World. They erected the first altar to it on this continent, and the fires first kindled on it ascended to heaven amid the blessings of the savage."‡

This toleration was, however, only partial; for to gain entrance to Lord Baltimore's vast domains it was necessary to believe in the divinity of Christ. But if, even with this restriction, the conduct of the founders of Maryland is the object of so much eulogy in America, we must claim our right to hesitate in joining in it. That the partisans of free examination should refuse to hinder the introduction of a new worship is a necessary consequence of their

* Rev. Dr. Baird, in his "Religion in America," p. 62.
† Bancroft's History of the United States, i. 247.
‡ McMahon's Maryland, 198—note.

principles. But when a State has the happiness of possessing unity of religion, and that religion the truth, we cannot conceive how the goverument can facilitate the division of creeds. Lord Baltimore had seen too well how the English Catholics were crushed by the Protestants, as soon as they were the strongest and most numerous; he should theu have foreseen that it would be so in Maryland, so that the English Catholics, instead of finding liberty in America, only changed their bondage. Instead, then, of admiring the liberality of Lord Baltimore, we prefer to believe that he obtained his charter from Charles I., only on the formal condition of admitting Protestants on an equal footing with Catholics.

The Jesuits, devoting themselves, as we have seen, to the salvation of the red men, as well as of the colonists, were not unaided in their work of love. In 1643 two Capuchin Fathers, sent out on the recommendation of the Congregation "de propaganda fide," arrived to joiu the devoted followers of St. Ignatius."*

Ten years had scarcely clapsed after the landing of Leonard Calvert when the Protestants of Maryland were already in open insurrection against the Catholics and their governor. The Jesu-

* This fact is mentioned by Henrion in his History of Catholic Missions, i. 635, on the authority of the "Present State of the Church in all parts of the World, by Urban Cerri," page 282. After an account of the Jesuit mission, this author states at the same time the General of the Capuchins, on the recommendation of the Congregation "de propaganda fide," sent several French and English Capuchins to Virginia, under which name the Italian author includes all the English colonies in North America. He adds, too, that the mission was restored in 1650, at the request of the queen dowager of England, but that it was subsequently abandoned."

The Narrative of Father White, published by Force in his Historical Tracts, iv. 47, says, under the date of 1643, "Two Fathers of the order of St. Francis, sent from England the year before, have entered into a portion of the labors and harvest, between whom and us offices of kindness are mutually observed for the common prosperity of the Catholic cause."

Hennepin, the Flemish Recollect, twice in his "New Discovery" (Edn. 1698), at pages 59 and 281, alludes to the labors of English Franciscans in Maryland.

its were seized and sent off, loaded with irons, to England, where they were confined in prisons for several years. In 1648 Father Fisher succeeded in returning to Maryland, and immediately on his return wrote to Rome—

"By the singular providence of God, I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them; with what joy they received me, and with what delight I met them, it would be impossible to describe, but they received me as an angel of God. I have now been with them a fortnight, and am preparing for the painful separation; for the Indians summon me to their aid, and they have been ill-treated by the enemy since I was torn from them. I hardly know what to do, but I cannot attend to all. God grant that I may do his will for the greater glory of his name. Truly flowers appear in our land: may they attain to fruit."*

Father Andrew White, despite his earnest desire, had not the happiness of returning to America. After many years' confinement he was banished from England, but by his Superior's orders at once returned again, braving the rigor of the penal laws against missionaries. He devoted the closing years of his life to the same ministry in which he had spent his youth, and the Apostle of Maryland died at London in 1657, one of the holiest members of an order which has produced so many saints.

Meanwhile his fellow religious maintained their ground in America, amid the constant disorders in which the colony languished, and for more than a century the English Jesuits, in uninterrupted succession, kept alive the faith of the settlers amid

* Letter cited by the late B. U. Campbell, Esq., in his "Historical Sketch of the Early Christian Missions among the Indians of Maryland," from which and from whose "Life of Archbishop Carroll" we derive much of these chapters, as will be evident to all American readers.

the persecutions of which they were the victims, and of which we cannot omit some account.

The Catholics had already been persecuted, but they did not learn to persecute. Composing a majority in the Assembly of 1649, they passed the famous "Act concerning religion," which provided that "no person whatsoever, professing to believe in Jesus Christ, shall be molested for or in respect of his or her religion, or the free exercise thereof."* Yet their conduct was scorned, their example not followed.

In 1654 the Provincial Assembly deprived Catholics of their civil rights, and decreed that liberty of conscience should not extend to "popery, prelacy, or licentiousness of opinion," an act which has drawn from the historian Bancroft this reflection: "The Puritans had neither the gratitude to respect the rights of the government, by which they had been received and fostered, nor magnanimity to continue the toleration to which alone they were indebted for their residence in the colony."†

In 1692 the Assembly established the Anglican Church throughout the colony of Maryland, dividing the counties into parishes, and imposing a tax on citizens of every denomination for the support of the Protestant clergy. While the Catholics were masters of the government, they had made no such exaction for the support of their missionaries. The Jesuits received concessions of land on the same terms as other colonists, but all was voluntary in the offerings of the faithful; and now Catholics were compelled to pay for the support of a creed which persecuted them.

In 1704 a new law, entitled "An act to prevent the increase of Popery in the Province," prohibited all bishops and priests from saying Mass, exercising the spiritual functions of their ministry, or endeavoring to gain converts; it also forbid Catholics to teach,

* See this elaborately proved in Davis's Day-star. Scribner, 1856.
† Bancroft, i. 261.

and enabled a Catholic child, by becoming a Protestant, to exact from its Catholic parents its proportion of his property, as though they were dead. Catholics were, however, permitted to hear Mass in their own families and on their own grounds, and only by this exception could the Catholic worship be practised in Maryland for seventy years.

The property of the Jesuits rested on the compact between Lord Baltimore and the colonists, entitled "Conditions of Plantation," by which every colonist settling with five able-bodied laborers was entitled to two thousand acres of land at a moderate rate. Moreover, the Indian kings whom they had converted, had made gratuitous concessions of land to the Church.

According to the law, the Jesuits could exercise the ministry only in their own house and for their own servants; and the size of the chapels corresponded to this ostensible design, and they were always connected with the house. Of course, however, the Catholics eluded the letter of the law, and these houses became the sole refuge of religion in Maryland.

In 1706 an act authorized the meetings of the Quakers, so that in a colony founded by Catholics, Catholics were the only victims of the intolerance of the dominant party. During the following years successive laws deprived them of the elective franchise, unless they took the test oath and renounced their faith. The executive power, too, often arbitrarily issued proclamations, by its own authority, "to take children from the pernicious influence of Catholic parents," and the Assembly voted that Papists should pay double the tax levied on Protestants. The animosity against Catholics at last became such that they were forbidden to appear in certain parts of the towns, and they were in a manner shut up in a sort of Ghetto.

Many of the Catholics now sought to escape this oppression, and Daniel Carroll, father of the future Bishop of Baltimore, sailed to France in 1752 to negotiate for the emigration of all the

Maryland Catholics to Louisiana. For this purpose he had several interviews with the ministry of Louis XV., in order to convince them of the immense resources of the valley of the Mississippi; but the government which abandoned Canada to England, and sold Louisiana to Spain, was not able to appreciate the forecast of Carroll, and his offers were rejected.

During all this period of oppression the Catholics of Maryland, with rare exceptions, remained faithful to the Church, and as their missionaries afforded them means of Catholic education, many of the younger members, to pursue more extensive studies, crossed the ocean. Many of both sexes in France and Belgium entered religious orders; some returning as Jesuit Fathers to repay the care bestowed on themselves; others, by their prayers in silent cloisters, obtaining graces and spiritual blessings for their distant Maryland. Of the Jesuits who labored in Maryland prior to the Revolution, a great many were natives of the province, and we find others on the mission in England.

The penal laws prevented any emigration of Catholics to Maryland, and indeed the only accession to their numbers which the faithful in Maryland received from abroad, was a number of Acadians, who, after beholding the devastation of their happy homes on the Bay of Fundy, were torn from their native shores in 1755, and thrown destitute on the coast of the various colonies. Those who were set ashore in Maryland seem to have been more happy than most of their suffering countrymen. For a considerable period they enjoyed the presence of a priest—the Rev. Mr. Leclerc—and raised a church on a hill outside of Baltimore. On the departure of this excellent man, who left them vestments and altar plate, these Acadians had to rely on the occasional visits of the Jesuit Fathers.*

Meanwhile the Anglican clergy in Maryland, fattening on their

* Robin, Nouveau Voyage, p. 98.

tithes, lived in plenty and disorder amid their slaves, without in the least troubling their minds about preaching to their flocks. So notorious is this disorderly conduct of the colonial clergy, that the Protestant Bishop of Maryland, a few years since, exclaimed: "Often as I hear and read authentic evidence of the character of a large proportion of the clergy in the province of Maryland, two generations since, I am struck with wonder that God spared a church so universally corrupt, and did not utterly remove its candlestick out of its place."*

As a contrast, we give the following address of the legislature to the Governor of Maryland, on the 16th of March, 1697:

"On the complaint of a minister of the Church of England, that the Popish priests in Charles county do, of their own accord, in this violent and raging mortality in that county, make it their business to go up and down the county to persons' houses, when dying and frantic, and endeavor to seduce and make proselytes of them, and in such condition boldly presume to administer the sacraments to them: We humbly entreat your excellency to issue your proclamation to restrain and prohibit such their extravagant and presumptuous behavior."†

Thus the wide difference between a ministry of truth and a ministry of error, appeared in Maryland as elsewhere, the former devoting life in the service of their neighbor, the latter only thinking of the enjoyments of life.

This degradation of the Anglican clergy at last sapped all their authority, and the feelings of the Protestants towards their Catholic countrymen began gradually to change. When discontent with the mother country awakened ideas of an insurrection throughout the colonies, it became important to conciliate the Catholics; and both parties, whigs and tories, vied with each

* Campbell's Life of Archbishop Carroll—in U. S. Catholic Magazine, iii. 99.

† Campbell, ed. iii. 40.

other in emancipating them. The convention in 1774 made the following appeal to the people:

"As our opposition to the settled plan of the British administration to enslave America will be strengthened by a union of all ranks of men within this province, we do most earnestly recommend that all former differences about religion or politics, and all private animosities and quarrels of every kind, from henceforth cease, and be forever buried in oblivion; and we entreat, we conjure every man by his duty to God, his country, and his posterity, cordially to unite in defence of our common rights and liberties."

The act emancipating the Catholics of Maryland followed close on this appeal; but, as we have seen, it was wrested from the party in power by the critical position of affairs, and did not spring from any noble motive. This should never be forgotten when Protestants boast of the toleration which they allow the Church in the United States.*

CHAPTER III.

THE CHURCH IN THE REPUBLIC.

Maryland—Father John Carroll—How the United States granted liberty of conscience to the Catholics—Mission of Father Carroll to Canada.

THE persecution of the Catholics had ceased in Maryland with the necessity of conciliating them in the struggle for independence; and the Declaration of Rights voted by that province in 1776, by article 33, granted them full toleration and religious

* Cretineau Joly's account in his History of the Society of Jesus is quite inaccurate. Henrion, "Histoire des Missions Catholiques," is more brief and more exact.

equality. At the moment when Catholics thus obtained a tardy justice, there were in the whole extent of Maryland twenty Jesuits, or rather ex-Jesuits, for the society had been suppressed some years before. But the Fathers continued to live, as far as possible, in the same way as though their order subsisted in all its perfection; and as their Superior at the time of the suppression, Father Lewis was at the same time Vicar-general of the Vicar apostolic of the London District, which gave him authority over all the Catholic clergy in the United States, the missionaries continued to regard him as their head. They accordingly recognized his right to receive the revenues of the society's property and divide it among the Fathers for their support.

The first effect of the emancipation of the Catholics was the erection of churches in the towns, whereas till then there had only been chapels in the rural districts, on the plantations or farms possessed by the Jesuits. Thus, in 1774, Baltimore was only a station visited once a month by a Father from the farm at White Marsh. Mass was said in a room in the presence of some forty Catholics, mostly French people, who had been barbarously and treacherously dragged off from Acadia or Nova Scotia in 1756. The priest took with him his vestments and altar plate, for the city where nine councils have since been held, did not then possess even a chalice! Father John Carroll was at this time on a farm belonging to his family at Rock Creek, ten miles from the present city of Washington. He visited the Catholics for many miles around, and as he became the first Bishop of Baltimore and of the Union, we shall give a short sketch of his life.

John Carroll was born in 1735, at Upper Marlborough in Maryland. His father, Daniel Carroll, a native of Ireland, had preferred the confiscation of his property to a renunciation of his faith. His mother, Eleanora Darnall, was the daughter of a rich Maryland planter, who had secured her a very careful education in a French convent. She availed herself of it to direct in person

the tuition of her son till he had to go to college. The laws strictly prohibited Catholics from having schools, but the Jesuits had eluded this prohibition, and established a school at Bohemia Manor. In this secluded house they received as many as forty scholars at a time. Young Carroll attended this school for some years, and in 1748 set out for France, in order to finish his studies with the Fathers at St. Omers. There he resolved to enter a society, so identified with the existence of Catholicity in Maryland, and after long years of novitiate and study at Watten and Liege, he was ordained in 1759 and took his last vows in 1771.

The following year, Father Carroll travelled over many parts of Europe as tutor of the son of Lord Stourton; and in 1773 repaired to Bruges, where the English Jesuits had gathered on the confiscation of St. Omers and of Watten, by a decree of the Parliament of Paris, issued in August, 1762.

In this city the Bull reached him, which, under the title of "Dominus ac Redemptor," suppressed the Society of Jesus. He then retired to England, where he became chaplain to Lord Arundel; but this life did not suit his taste, and in 1774 he returned to Maryland to devote himself to the care of his Catholic countrymen.

Father John Carroll found the thirteen American colonies preluding the energetic struggle which was to terminate in their independence. His liveliest sympathies were for the Revolutionary cause, for he saw that it had begun in Maryland by the emancipation of the Catholics, and there was ground for hope that the other States would gradually follow the example.

It is generally believed that the United States as a government proclaimed liberty of worship from the time of the Confederation, and that this fundamental principle is an integral part of the Constitution which binds the several States together. It was not so. Religious questions have at all times been considered as questions of interior administration, falling within the jurisdiction

of the several States, and the only mention made of religion in the Constitution of the United States is the third section of Article VI.: "No religious test shall ever be required as a qualification to any office or public trust under the United States;" and one of the amendments subsequently passed, which says, "*Congress* shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." As the historian of Maryland justly observes, "It is possible that instances may occur where this amendment to the Constitution may be of some use; but as Congress seldom has occasion to legislate on subjects of religion, the oppression of individuals in the enjoyment of their religious as well as civil rights, is most generally to be apprehended from the State governments."* And, in fact, the provisions of the Constitution did not prevent the several States from passing laws to establish or prohibit any religion, in their discretion. Still, as we have said, the original thirteen States, one after another, granted to the Catholics liberty of conscience, but many of them long refused the Catholics civil and political rights. Thus, it is only since 1806 that Catholics, to hold office in the State of New York, have been dispensed with a solemn abjuration of all obedience to a foreign ecclesiastical power. Down to January 1, 1836, to be an elector and eligible in the State of North Carolina, it was necessary to swear to a belief in the truth of the Protestant religion. In New Jersey, a clause excluding Catholics from all offices was abolished only in 1844. And even now, eighty years after the Declaration of Independence, the State of New Hampshire still excludes Catholics from every office, stubbornly resisting all the petitions presented for a removal of this stigma from their statute-book.

As to the States founded on territory ceded by France or Spain, such as Louisiana, Florida, Michigan, Indiana, or severed from

* Bozman's Maryland, i. 291.

Mexico, like Texas and California, the Catholics, original proprietors of the soil, obtained, by the act of cession, the free enjoyment of their worship; and there is on the side of Protestantism mere justice, but no generosity, in keeping the faith of treaties.

Hear, too, how Bishop Carroll himself, soon after his elevation to the Episcopacy, rendered, in 1790, an account of the motives which had led to the liberty of conscience for the Catholics of America:

"Having renounced subjection to England, the American States found it necessary to form new constitutions for their future government, and happily a free toleration of religions was made a fundamental in all their new constitutions, and in many of them not only a toleration was decreed, but likewise a perfect equality of civil rights to persons of every Christian profession. In some, indeed, the yet unextinguished spirit of prejudice and intolerance excluded Catholics from this equality.

"Many reasons concurred to produce this happy and just article in the new constitutions. First, some of the leading characters in the direction of American councils were by principle averse to all religious oppression, and having been much acquainted with the manners and doctrines of Roman Catholics, represented strongly the injustice of excluding them from any civil right; secondly, Catholics concurred as generally, and with equal zeal, in repelling that oppression which first produced the hostilities with Great Britain, and it would have been impolitic, as well as unjust, to deprive them of a common share of advantages purchased with common danger and by united exertions; thirdly, the assistance, or at least the neutrality of Canada, was deemed necessary to the success of the United States, and to give equal rights to Roman Catholics might tend to dispose the Canadians favorably towards the American cause; lastly, France began to show a disposition to befriend the United States, and it was conceived to be very impolitic to disgust that powerful king-

dom by unjust severities against the religion which it professed."*

It was, then, political reasons which induced the States to grant liberty of conscience to Catholics; and we cannot insist too strongly on this point in face of the affirmations of European Protestantism, which incessantly cites the example of the United States to induce men to believe in its generosity to Catholics. It gives us pleasure, too, to state that France exercised a twofold influence in arresting the oppression of American Catholics: first, by the desire which the States had of conciliating Louis XVI.; and next, by their prudent resolve not to shock the religious feelings of the French colonists in Canada. At the period of the Declaration of Independence, in 1776, Canada had been but sixteen years under the power of England, and as it had so long and so patriotically resisted the English arms, the recollection of the old regime would naturally be still fresh. It was so, indeed; and the United States, allies of France, would naturally expect aid from Canada; but we cannot conceive why Louis XVI. made no attempt to reconquer Canada for himself, for this would have given France back a colony, and would have enabled her to render most efficient aid to the United States. The enterprise would have been most easy, had France shown a more prudent or less disinterested policy. The Canadians, placed between their French brethren and their new masters, would not have hesitated to throw off the English yoke; while, solicited merely by revolted colonies, whose old hatred against themselves and their faith they knew too well, they refused to make common cause with the latter, and England found in the French and Catholic colony left her, a powerful bulwark against the United States.

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* Life and Times of Archbishop Carroll, by the late B. U. Campbell, Esq. (U. S. Catholic Magazine, iv. 251).

Brent, in his Life, p. 68, cites a translation of a French translation, while Mr. Campbell copied the archbishop's original letter.

"Nothing," says a Canadian historian, "nothing could rouse the colonists from their indifference. The fact is, that the government of their sympathies was not to be found in America. The mere sight of the white banner, with its fleurs-de-lys, would have thrilled every fibre of those apparently apathetic hearts."*

The Catholics of Maryland had all resolutely embraced the side of American independence. They had already gained liberty of worship. They had sent to Congress two of their most eminent men—Daniel Carroll, the elder brother of John, and Charles Carroll, his cousin. They now looked forward to an alliance with Canada as a means of gaining to their Church a fair share in the councils of the Union. An American army had already in 1775 taken Montreal and besieged Quebec. Though repulsed at the latter place, they kept possession of Montreal, always hoping that their prolonged presence would lead to a general revolt of the Canadians against the English. To hasten this, Congress dispatched to Canada Franklin, Charles Carroll and Chase, of Maryland, and invited Father John Carroll to join them, in the hope that he would exercise some influence over the Catholic clergy.

The delegates left New York on the 2d of April, 1776, but with all their dispatch, reached Montreal only on the 29th. (We incidentally mention the length of this journey, which we have made between sunrise and sunset.) Franklin assembled the principal colonists, while Father Carroll endeavored to enter into correspondence with the clergy; but neither found his advances welcomed as he had expected, and on the 13th of May they set out together for New York. Franklin having fallen sick on the way, his fellow-traveller nursed him with true devotedness; and during this embassy, the priest and the philosopher contracted a sincere friendship, as we find from the grateful letters of Franklin:

* Histoire du Canada, par F. X. Garneau (Quebec, 1852), ii. 430. "The English flag nor the American flag is the flag of 'ours,'" the Canadians would say, in their quaint but touching language.

"As to myself, I grew daily more feeble, and I think I could hardly have got along so far, but for Mr. Carroll's friendly assistance and tender care of me."*

We shall hereafter find Franklin not forgetful of his kind infirmarian, when it was proposed to appoint a bishop for the United States.

Congress had voted an address to the Canadians, which contained these words: "We are too well acquainted with the liberty of sentiment distinguishing your nation to imagine that difference of religion will prejudice you against a hearty amity with us. You know that the transcendent nature of freedom elevates those who unite in her cause above all such low-minded infirmities. The Swiss cantons furnish a memorable proof of this truth. Their Union is composed of Roman Catholic and Protestant States, living in the utmost concord and peace with one another, and thereby enabled, ever since they bravely vindicated their freedom, to defy and defeat every tyrant that has invaded them."†

These words, however, inspired the Canadians with little confidence, when they saw the same Congress address the people of Great Britain in October, 1774, complaining that the Quebec Act had granted religious liberty in Canada:

"Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion through every part of the world."

On the conquest of Canada by England, the country was for some years under the iron rule of martial law, and religion was fettered in a thousand ways, while every favor was shown to invading Protestantism. At the sight of the agitation in New

* Franklin's Works, viii. 154.

† "Address to the Inhabitants of the Province of Quebec," cited by Campbell.

England, the home government felt the necessity of attaching Canada by concessions, and the Quebec Act of 1774 restored to the Canadians their French law, and redintegrated the Catholic worship in all its rights. To the Americans and their friends in England, this act was a plan to raise a Catholic army in Canada for their subjugation; their hostility to it was bitter, and necessarily predisposed the Canadians against them. As Mr. Garneau says:

"The language of Congress would have been fanatical, if those who employed it had been serious. It was foolish and puerile in the mouths of those who were about to invite the Canadians to join their cause, in order side by side to give America her independence. This avowal, then, as to the act of 1774, was inconsiderate; it did no good in England, and alienated Canada from the cause of the confederates."*

In order to justify Father John Carroll's course at Montreal, we must say that, as his historian very particularly insists, he merely preached neutrality to the Canadians.† The Catholics of Maryland, scarcely yet in possession of liberty of conscience, naturally desired to have as friends their Canadian brethren in the faith. They feared that if the Canadians took up arms against the United States, the fanaticism of the Protestants, just lulled for a time, would awaken with new fury against them. Father Carroll's mission was therefore religious in its object. But it could not be so regarded in Canada, and the loyal Breton bishop who then occupied the See of Quebec, Monseigneur Oliver Briand, forbid his clergy to have any intercourse with the ecclesiastic envoy of Congress, whom he nevertheless highly respected, and, as we shall see, congratulated most warmly on his subsequent elevation to the Episcopacy. In the extraordinary history of the Society of Jesus, the case of this Jesuit, ambassador from a Congress of Republican Protestants, is not the least remarkable episode; and

* Histoire du Canada, ii. 422.

† Biographical Sketch of Archbishop Carroll, 40.

while the democrats of every clime reproach the children of St. Ignatius with being the tools of despotic power, they can offer Father John Carroll as a sincere patriot, a zealous partisan of liberty, and one of the real founders of American independence.

NOTE.—In order to prove that Catholics in the United States owe the enjoyment of civil and political rights to happy circumstances, and not to the generosity of the Federal Constitution, we have been at some pains to draw up the following table, which gives the period when the several States ceased to admit the exclusive eligibility of Protestants. This work, never before done, has cost us some trouble; but we deem it useful, in order to expose the fallacy of the wide-spread idea that the emancipation of Catholics is due to the Congress of 1776. It will be observed, too, that in several States a man must believe either in God or in the Christian religion, or at least in a future state of rewards and punishment, to be eligible to office. This is far from that unbridled liberty which is supposed to reign throughout the States. The article guaranteeing liberty of conscience is generally in these terms: "The profession and free exercise of every religious creed and form of worship is and shall be permitted to all; but the liberty of conscience hereby guaranteed shall not be extended to excuse acts of licentiousness or practices dangerous to the peace and safety of the State."

In the following list, the States marked † were colonized by France or Spain, and the free exercise of the Catholic religion is guaranteed by treaty.

UNITED STATES—Founded 1776—Constitution 1787.—The Declaration of Independence in 1776, and the Articles of Confederation in 1778. The Constitution of 1787 merely provides that no religious test shall be required from any officer of the Federal Government, and the first amendment ratified in 1791 says: "Congress shall pass no law concerning the establishment of a religion or prohibiting the free exercise thereof."

MASSACHUSETTS—1776—Constitution 1779-80.—Liberty of conscience. The Legislature may levy a tax to support the Protestant worship, where not voluntarily given. Every one must, to hold office, abjure under oath all obedience to a foreign ecclesiastical power. This oath was modified in 1821.

NEW HAMPSHIRE—1776—Constitution 1792.—Liberty of conscience. But the ineligibility of Catholics, established prior to the Revolution by the Royal Charter, has still the force of law.

RHODE ISLAND—1776—Charter 1663, and Constitution 1842, grant full liberty of conscience without any test. Penal laws repealed 1778.

CONNECTICUT—1776—Constitution 1818.—Liberty of conscience. No restriction as to Catholics.

NEW YORK—1776—Constitution 1777.—Liberty of conscience. But foreigners, to be naturalized, must abjure all foreign allegiance, temporal and spiritual. A test oath was also passed, and remained in force till 1806.

NEW JERSEY—1776—Constitution 1776.—Liberty of conscience. No Protestant inhabitant shall be deprived of his civil and political rights. The new Constitution in 1844 suppressed this clause.

Delaware—1776—Constitution 1776 and 1831.—Liberty of conscience. No test.

Pennsylvania—1776—Constitution 1790.—Liberty of conscience. No man who believes in God and a future state of rewards and punishment shall be excluded from office.

Maryland—1776—Constitution 1776.—No test, except a declaration of belief in the Christian religion. Every one professing the Christian religion shall be free to practise it.

Virginia—1776—Constitution 1776.—Liberty of conscience 1830. No test.

North Carolina—1776—Constitution 1776.—Every man who shall deny the existence of God, or the truths of the *Protestant* religion, or the divine authority of the Old or New Testament, shall not hold any office in the State. The Constitution of 1835 substituted *Christian* for *Protestant*.

South Carolina—1776—Constitution 1790.—Free exercise of religion to all mankind.

Georgia—1776—Constitution 1798.—Liberty of conscience. No person shall be molested in his civil rights purely for religious principle.

Vermont—1791—Constitution 1793.—No test. Every sect bound to keep the Sabbath and have some worship.

Tennessee—1796—Constitution 1796.—No man can hold office that denies the existence of God or of a future state of rewards and punishment.

Kentucky—1799—Constitution 1799.—Liberty of conscience. No test.

Ohio—1802—Constitution 1802.—Liberty of conscience. No test.

† Louisiana—1812—Constitution 1812.—No article on religion. Clergymen excluded from office.

† Indiana—1816.

† Mississippi—1817.

† Illinois—1818.

† Alabama—1820.

† Maine—1820.

† Missouri—1821—Constitution 1820.

† Arkansas—1836.

† Michigan—1836.

† Florida—1845—Constitution 1838.

† Texas—1845.

† Iowa—1846.

† Wisconsin—1848.

† California—1849.

Liberty of conscience. No test.

CHAPTER IV.

THE CHURCH DURING THE REVOLUTION.

Father Carroll and Father Floquet—Father Carroll at Rock Creek.

We have thus traced to its close the embassy of Carroll to Canada. One episode connected with it may not be uninteresting. The Bishop of Quebec had, as we have seen, forbid his clergy to have any intercourse with Father Carroll. One of the priests of Montreal, for a supposed infringement of this order, was suspended and summoned to Quebec. His letters to Monseigneur Briand throw considerable light on the public feeling in Canada at the time, and on the mission of Father Carroll.

Father Peter R. Floquet had been twice Superior of the Jesuits in Canada. Although a native of France, he continued to reside in Canada after the conquest, and offended the government by speaking in favor of the American colonies.

"I was complaisant to the Americans out of human respect," says he, in a letter to the bishop on the 15th of June, 1776; "if I had been as violent against them as many others were, the whole brunt of the storm would have fallen on my head, as I was the only Jesuit at Montreal. I would have served as an example to others, and perhaps have occasioned a persecution of my confreres in Pennsylvania and Maryland.

"After the flight of the king's generals, the Montreal deputies promised the Americans a true or a false and deceptive neutrality. I believed it true and to be kept. I kept it, and advised others to do so; this made me tolerant to both parties in the tribunal of penance.

"The American Colonel Hazen commanded for some time at Montreal. He restored to me the part of our house which Mr. Murray had turned into a prison. I enjoyed this favor, which I had not sought, and I thanked the author of it. Mr. Hazen sent me a written invitation to dinner. I dined with him once, accompanied by an Irish royalist priest who lived with me, and who had been previously intimate with Mr. and Mrs. Hazen.

"Towards the close of the winter, the Americans raised two companies of Canadian militia, Lieber and Oliver. The new recruits were on garrison duty at Montreal when the paschal season opened. On being asked to hear their confessions, I consented to receive them, if I could be assured that they would not go to besiege Quebec, and would merely do service peacefully at Montreal. On Mr. Oliver's assuring me of this, I yielded. On Easter Tuesday, after dinner, I began to hear the least bad, but was far from approving them. Those who got leave to receive went among the crowd to the parish church until Low Sunday inclusively.

"On Tuesday after Low Sunday, three tardy militia-men received absolution from me, and presented themselves at the parish church. They were publicly repulsed. I confessed and communicated them *januis clausis*.

"In truth, in conscience, and before God, am I an American, a rebel, or have I been? No, Monseigneur! Last fall, when they were assembling at Montreal the habitans of good will for an expedition which failed, no one received them better, confessed and communicated more, than I did. I told those who consulted me that they did well to volunteer for the king's service, and that those who resisted the orders did wrong. I have never ceased chanting the 'Domine Salvum' and the prayer for the king at Benediction.

"A Father Carroll, a missionary from Maryland, having come to Montreal with two deputies of Congress, presented a letter of introduction from Father Farmer, the first missionary at Philadel-

phia. The Seminary saw this letter, which contained nothing amiss. Still I did not answer it. Father Carroll did not lodge with me, and dined with me but once. He said Mass in our house, by M. Montgolfier's permission.

"I have said nothing, written nothing, done nothing for the service of Congress or the United Colonies. I received nothing from them but our own house in a very dilapidated state."*

Both sought, with equal good faith, the advantage of religion; but the maze of politics made it very difficult to see what was most beneficial to the Church, either at the moment or in future. The Bishop of Quebec had every reason to distrust a nation in revolt, distinguished till then only for its hostility to Catholics. Father Floquet had reason to fear that too avowed an opposition to the Americans might draw down a persecution on the missionaries in Maryland and Pennsylvania. Father John Carroll was right in seeking to gain the neutrality of the Canadians. The most curious part of the whole affair is, to see the American colonel restoring to the Jesuits their house in Montreal, of which the English governor had deprived them, and inviting the reverend fathers to dinner.

That the Bishop of Quebec had no motive but prudence, we shall see hereafter, when we speak of Father Carroll's elevation to the episcopacy.

On his return from Canada, Father John Carroll (for we now

* Archives of the Archbishopric of Quebec. Of this clergyman, Mr. Norseux, in his "Abrégé Chronologique et historique des prêtres qui ont desservi le Canada," says: "Father Peter R. Floquet, a native of Chatillon in Champagne, arrived at Quebec in 1740. After having been several times Superior of the Jesuits, both at Montreal and at Quebec, he was recalled to Quebec in Jan. 1777. Having written a very touching submission to the bishop on the 29th of November, 1776, he was relieved from the interdict. Having become blind in 1779, he died at his convent on the 18th of July, 1782, at the age of seventy-seven." This writer is, however, too inaccurate for us to rely entirely on his dates and facts.

resume his history) took up his residence with his mother at Rock Creek, where he remained during the rest of the Revolutionary War, making it the centre of a vast mission, to which he devoted himself with zeal. His mother's advanced age made him loth to leave her, and rather than be separated from her, he gave up his share in the distribution of the revenues of the Society of Jesus in Maryland.

We have remarked that the Society of Jesus, notwithstanding the bull of dissolution in 1773, had continued to act in Maryland under their constitutions. Father Lewis was then Superior, and recognized as such; but whether they were bound to obey his orders as to residence, was an open question. Father Carroll thought not. In 1779 he wrote: "I have care of a very large congregation—have often to ride twenty-five or thirty miles to the sick; besides which, I go once a month between fifty and sixty miles to another congregation in Virginia; yet, because I live with my mother, for whose sake alone I sacrificed the very best place in England, and told Mr. Lewis that I did not choose to be subject to be removed from place to place, now that we had no longer the vow of obedience to entitle us to the merit of it, he does not choose to bear any part of my expenses. I do not mention this by way of complaint, as I am perfectly easy at present."*

In another letter, of February 20th, 1782, to his friend Father Plowden, Father Carroll sets forth the difficulties which this prolonged subjection might create: "The clergymen here continue to live in the old form; it is the effect of habit, and if they could promise themselves immortality, it would be well enough; but I regret that indolence prevents any form of administration being adopted which might tend to secure posterity a succession of Catholic clergymen, and secure to them a comfortable subsistence I said that the former system of administration, that is, 'every

* Cited by Campbell in his Life of Archbishop Carroll. U. S. Catholic Magazine, iii. 365.

thing being in the power of a Superior,' continued; but all those checks upon him, so wisely provided by our former constitutions, are at an end."*

The enemies of the Jesuits have often reproached them for not dispersing and actually persecuting themselves, on learning the Brief of Suppression. To believe these zealous defenders of the rights of the Holy See, fidelity to the rule of St. Ignatius, when no harm resulted to the Church, was a contempt of the supreme authority of the Sovereign Pontiff. To these severe formalists, Father Carroll's conduct will seem a proof of orthodoxy; and as to the friends of the Society, they will readily admit that the absolute authority of a local Superior might lead to serious abuse, when it was no longer controlled by that of the General and by the guarantees with which the constitutions of the Society have always invested each member.

The life of Father John Carroll has few traits of resemblance with the portraits traced by some historians, and, in fact, to succeed in writing any thing correct as to the history of the Church in the United States, we have been compelled to forget what little has been published in France on this score, and confine ourselves to such materials as we could gather in the United States; otherwise we should merely be repeating a series of errors confidently copied by one after another.†

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* Id. 369.

† For example, Cretineau Joly says: "At the moment when the Society was abolished by Clement XIV., some Jesuits abandoned Great Britain to retire to North America, their native land, where there never had been any priests but themselves. John Carroll was their leader. Bound to the Institute by the profession of the four vows, Carroll soon won the esteem of that immortal generation which was preparing in silence the freedom of the land. He was the friend of Washington and Franklin, the counsel of that Carroll, his brother, who labored so efficaciously in forming the Constitution of the United States. The learning and foresight of the Jesuit were appreciated by the founders of American liberty. They invited him to sign the Act of Confederation. Attached to the Protestant worship, they were about to consecrate its triumph by law; but Catholicity, in the person of the Fathers

Even Baron Henrion states that the Maryland clergy, with the consent of Congress, expressed to Pope Pius VI. their desire to have a bishop in the United States,* and Rohrbacher makes Congress urge the Pope to gratify their wishes.† Nothing can be further from the real state of affairs. The fact is, that when the independence of the United States was accomplished, the ex-Jesuits in Maryland wished to be no longer dependent on a Vicar-apostolic in England, in order to give no umbrage to the new

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of the Society, appeared to them so tolerant and so well fitted for civilizing the Indians, that they could not refuse John Carroll the establishment of the principle of religious independence. Carroll was admitted to discuss the basis of it with them. He laid it down so clearly, that freedom of worship has never been infringed in the United States. The Americans bound themselves to maintain it; nor did they feel at liberty to betray their oath, even when they saw the extension given by the missionaries to the Roman faith." —Histoire de la Compagnie de Jesus, 3d ed. vi. 276. This paragraph contains almost as many errors as words. To make the Jesuits the only priests in North America is strange indeed, when it is not true even of Maryland. Father Carroll came alone and brought none with him. He was not a personal friend of Washington—at least, we find no proof of his ever having been intimate with him. In 1800, Carroll, then bishop of Baltimore, delivered a funeral oration on Washington, but nowhere alludes, as he would naturally do, to any personal intimacy. His friendship with Franklin was indeed real, but it is an error to make him a signer of the Articles of Confederation. Charles Carroll signed the Declaration of Independence, and Daniel Carroll, a brother of the bishop, signed the Constitution of the United States. Father Carroll could not have spoken before the Congress or the Convention on the topic of religious freedom, for it was not raised, is not guaranteed in the Constitution, and is only mentioned in the amendments subsequently adopted, by which each State reserves to itself the right to legislate on the point. This error is repeated in the Annales de la Propagation de la Foi, vol. xxii. p. 335. What Mr. Cretineau Joly means by saying that Congress was about to consecrate by law the triumph of Protestantism, it would be hard to say: the silence of the Constitution on the subject has destroyed the preponderance of Protestantism. Congress took no steps towards civilizing the Indians, and could not have made that a motive for any step; and as to the assertion that liberty of worship has never been infringed in the United States, we deny the hardy assertion and appeal to history.

* Histoire Générale des Missions Catholiques, ii. 662, where he makes Carroll Vicar-general of the Vicar-apostolic of London.

† Rohrbacher, Histoire Universelle de l'Eglise Catholique, xxvii. 279.

political organization in America. They accordingly addressed a memorial to the Holy See on the 6th of November, 1783, to solicit the nomination of a Superior in *spiritualibus*, to be chosen from among themselves. But far from asking the erection of a See at Baltimore, the Maryland missionaries thought it not desirable for the interests of the Church, and we may even say that they dreaded the sending of a Vicar-apostolic.

In connection with this subject, it must not be forgotten that the Cardinal of York then exercised at Rome an often preponderating influence in the choice of Vicars-apostolic for England. The high birth of the royal cardinal enabled him indeed to exercise a great control in the religious affairs of the three kingdoms; and his hostility to the Society of Jesus, which had led him to seize their house at Frascati the very day after their suppression, was a secret to none. The Vicars-apostolic in England named in such circumstances had frequent disputes with the ex-Jesuits in England. Those in Maryland might reasonably fear that the arrival of a prelate, a creature, in all probability, of the Cardinal of York, would only bring trouble and confusion. Besides this, the poverty of their missions, and the petty number of American Catholics, made them believe the faithful unable to support a bishop with dignity. They wished first to recruit a more numerous clergy, in order to provide the scattered Catholics with pastors, now that their religious worship was no longer proscribed.

The number of Catholics in 1783 might amount in Maryland to sixteen thousand souls, chiefly farmers and planters in the rural districts. In Pennsylvania there were about seven thousand, and in the other States about fifteen hundred.* This computation did not include the French Canadians in the country on the Ohio and Mississippi, which had been surrendered to the United States by the treaty of 1783. The white inhabitants of this ter-

* This is Bishop Carroll's calculation. See Biographical Sketch, p. 70.

ritory were all Catholics, and amounted probably to four thousand; but they were still under the jurisdiction of the Bishop of Quebec, and the Maryland missionaries had no connection with them. The march of Rochambeau's army through several States, where Mass had never before been said, brought to light Catholics in many places where they were not known to exist; and the army chaplains were often surrounded by the descendants of Irishmen or Acadians, who now saw a priest for the first time, and implored them to stay.* It became urgent to furnish spiritual succor to these forsaken Catholics.

CHAPTER V.

THE CHURCH IN THE REPUBLIC.

Maryland (1776–1790)—Negotiations for the erection of an Episcopal See.

Father Lewis, Vicar-general of Maryland, called a general meeting of all the missionaries to deliberate on the state of religion, and two meetings for this purpose were held at Whitemarsh on the 27th of June and 6th of November, 1783. It was at the latter meeting that the memorial to the Sacred Congregation "de propaganda fide," already mentioned, was signed. A committee

* One of these chaplains wrote an account of his travels: "Nouveau Voyage dans l'Amérique Septentrionale en 1781 et campagne de l'armie du Comte de Rochambeau, par l'Abbé Robin, Philadelphie et Paris, 1782." The author shows himself unfortunately imbued with some of the *philosophical* ideas of the time, and instead of displaying zeal for the destitute Catholics, indulges in a dull enthusiasm for the Revolution. We had expected to find in this rare work some interesting details, but meet only superficial observations. He officiated at Baltimore to the great joy, he says, of the Acadians there, then chiefly sailors.

was also appointed to draw up a regulation "to establish a form of government for the clergy, and lay down rules for the administration and government of their property." This regulation, in eighteen articles, adopted by the missionaries on the 11th of October, 1784, established a general chapter and district chapters, appointed a Procurator distinct from the Superior in *spiritualibus*, subjecting the latter's measures to the approval of the district chapters. These arrangements, taken without any canonical authority, could of course be only provisional, and Father Farmer, one of the missionaries, thus speaks of them in a letter to Father Carroll, on the 19th of January, 1785:

"I cannot conceive how we could be a body without a bishop for a head. We may have a voluntary union among ourselves, I allow, but it cannot constitute us a canonical body of clergy, unless declared and appointed as such either by the Supreme Pastor, or rather by a bishop set over us by him. Our association, even in *temporalibus*, I am afraid, will be looked upon rather as a combination."*

It was evident that some germs of independence were developing in the Maryland clergy, in contact with the spirit of political and religious rebellion which forms the basis of the American character. But the Holy See watched with paternal solicitude over the rising Church of America, and on beholding the principles of toleration for Catholicity, which Protestantism now first acknowledged in the United States, Rome at once saw the precious advantage to be gained for religion. The Holy See immediately thought of establishing the Church in Maryland on a more independent base, and of releasing it from all spiritual subordination to England. It thus anticipated the wishes of the missionaries assembled at Whitemarsh; and at the same time, showing a sincere deference for the government of the United

* Campbell in U. S. Catholic Magazine, iii. 800.

States, transmitted through Monseigneur Doria, archbishop of Seleucia and nuncio at the court of Paris, the following note to Dr. Franklin, then American minister at Paris:

"The Nuncio-apostolic has the honor to transmit to Mr. Franklin the subjoined note. He requests him to cause it to be presented to the Congress of the United States of North America, and to support it with his influence.

"July 28, 1783."

NOTE.—"Previous to the revolution which has just been completed in the United States of North America, the Catholics and missionaries of those provinces depended, in spiritual matters, on the Vicar-apostolic residing in London. It is now evident that this arrangement can be no longer maintained; but, as it is necessary that the Catholic Christians of the United States should have an ecclesiastic to govern them in matters pertaining to religion, the Congregation "de propaganda fide," existing at Rome, for the establishment and preservation of missions, have come to the determination to propose to Congress to establish in one of the cities of the United States of North America one of their Catholic brethren, with the authority and power of Vicar-apostolic, and the dignity of Bishop; or simply with the rank of Apostolical Prefect. The institution of a Bishop Vicar-apostolic appears the most suitable, insomuch as the Catholics of the United States may have within their reach the reception of confirmation and orders in their own country. And as it may sometimes happen that among the members of the Catholic body in the United States, no one may be found qualified to undertake the charge of the spiritual government, either as Bishop or Prefect-apostolic, it may be necessary, under such circumstances, that Congress should consent to have one selected from some foreign nation on close terms of friendship with the United States."

The Maryland missionaries learned this project through their

agent at Rome, Father John Thorpe, an English ex-Jesuit, who resided there from 1756 till his death in 1792. They also learned the action of Congress on the Nuncio's note, and, still believing that the time had not come for a bishop in the United States, took, in October, 1784, the following curious resolution:

"It is the opinion of a majority of the chapter, that a Superior *in spiritualibus*, with powers to give confirmation, grant faculties, dispensations, bless oils, etc., is adequate to the present exigencies of religion in this country. Resolved, therefore,

"1st. That a bishop is at present unnecessary.

"2d. That if one be sent, it is decided by the majority of the chapter, that he shall not be entitled to any support from the present estates of the clergy.

"3d. That a committee of three be appointed to prepare and give an answer to Rome, conformable to the above resolution.

"4th. That the best measures be taken to bring in six proper clergymen as soon as possible, and the means be furnished by the chapter out of the general fund, except when otherwise provided."

The letter to the Holy Father was prepared and signed, on behalf of his associates, by Father Bernard Diderick, who transmitted it to Father Thorpe at Rome. The latter had the good sense not to deliver it, and the Holy See could thus officially ignore a hasty and inconsiderate step. Dissatisfaction at not having been consulted by the Propaganda doubtless caused this resolution of the chapter, but the Court of Rome never intended to offend the zealous missionaries of Maryland, whose labors it highly appreciated. Their advice had even been sought, and as early as May 12, 1784, seven months before the Whitemarsh resolutions, the Apostolic Nuncio at Paris wrote to Father John Carroll:

"The interests of religion, sir, requiring new arrangements relative to the missions in the United States of North America, the Congregation of the Propaganda direct me to request from

you a full statement of the actual condition of those missions. In the mean time, I beg that you will inform me what number of missionaries may be necessary to serve them and furnish spiritual aid to Catholic Christians in the United States; in what provinces there are Catholics, and where is the greatest number of them; and lastly, if there are, among the natives of the country, fit subjects to receive holy orders and exercise the function of missionaries. You will greatly oblige me personally by the attention and industry which you will exercise in procuring for me this information.

"I have the honor to be, with esteem and consideration, sir, your very humble and obedient servant,

"† J., Archbishop of Seleucia,
"Apostolical Nuncio."

This letter, in consequence of the vicissitudes of navigation, reached Father Carroll only in November. Monseigneur Doria, Nuncio at Paris, had added a memorandum of questions, from which we extract two:

"1. Who among the missionaries might be the most worthy, and, at the same time, agreeable to the members of the assembly of those provinces, to be invested with the character of Bishop *in partibus*, and the quality of Vicar-apostolic?

"2. If among these ecclesiastics there is a native of the country, and he should be among the most worthy, he should be preferred to all others of equal merit. Otherwise choice should be made of one from some other nation. In default of a missionary actually residing in those provinces, a Frenchman will be nominated, who will go to establish himself in America."*

But the Holy See, in its admirable prudence, understanding that the negotiations for the establishment of a bishop would re-

* U. S. Catholic Magazine, iii. 378.

quire time, resolved in the interim to give Maryland a provisional ecclesiastical organization; and the Propaganda, yielding to the wish expressed in the first memorial of the American missionaries, named Carroll Superior of the mission, with extended powers, and exempted Maryland from all dependence on the Vicariate Apostolic of London. This choice shows that Rome already thought of the same Father as one proper to raise to the Episcopal dignity, and of this we have a proof in Thorpe's letter to Carroll, dated at Rome, June 9, 1784:

"DEAR SIR:—This evening ample faculties are sent by the Congregation of the Propaganda, empowering you to confer the sacrament of confirmation, bless oils, etc., until such time as the necessary information shall be taken in North America and sent hither, for promoting you to the dignity and character of a bishop. On their arrival here you will be accordingly so nominated by the Pope, and the place determined for your consecration. Cardinal Borromeo sent for me to give me this intelligence, on the veracity of which you may entirely depend, though you should not, from any mistake, have received it from other hands. When the Nuncio, M. Doria, at Paris, applied to Mr. Franklin, the old gentleman remembered you; he had his memory refreshed before, though you had modestly put your own name in the last place of the list. I heartily congratulate your country for having obtained so worthy a pastor. Whatever I can ever be able to do in serving your zeal for religion shall always be at your command.

"I am ever most affectionately and most respectfully yours,

J. THORPE."*

It is curious to see in Franklin's memoirs the influence of this philosopher in an event so important to the Church, and we shall

* U. S. Catholic Magazine, iii. 379.

be excused for transferring the following page, which belongs to the history of the Church in the United States:

"1784, July 1st.—The Pope's Nuncio called, and acquainted me that the Pope had, on my recommendation, appointed Mr. John Carroll Superior of the Catholic clergy in America, with many of the powers of a bishop, and that probably he would be made a bishop *in partibus* before the end of the year. He asked which would be most convenient for him—to come to France, or to go to St. Domingo for ordination by another bishop, which was necessary. I mentioned Quebec as more convenient than either. He asked whether, as that was an English province, our government might not take offence at his going thither. I thought not, unless the ordination by that bishop should give him some authority over our bishop. He said not in the least; that when our bishop was once ordained, he would be independent of the other, and even of the Pope, which I did not clearly understand. He said the Congregation "de propaganda fide" had agreed to receive and maintain and instruct two young Americans in the languages and sciences at Rome. He had formerly told me that more would be educated gratis in France. He added, they had written from America that there are twenty priests, but that they are not sufficient, as the new settlements near the Mississippi have need of some.

"The Nuncio said we should find that the Catholics were not so intolerant as they had been represented; that the Inquisition in Rome had not now so much power as that in Spain; and that in Spain it was used chiefly as a prison of state; that the Congregation would have undertaken the education of more American youths, and may hereafter, but that at present they are overburdened, having some from all parts of the world."*

Franklin communicated to Congress the projects of the Court

* Sparks' Life and Writings of Franklin, i. 58. Cited by Campbell.

of Rome, and received an answer to the effect that the Federal government had no opinion to express on a question not in its jurisdiction. Religious affairs were under the control of the several States. This was at least showing the absence of all opposition to a Catholic hierarchy; and if Protestant fanaticism did not attempt to excite the people and irritate religious passions, it was because France was too necessary an ally to permit any insult to the religious feelings of Louis XVI. That monarch, it was known, took a lively interest in the spread of Catholicity in America, and France may thus claim the glory of having given its powerful aid to the Holy See in founding the American Episcopate.

We have gone at some length into these little known negotiations, because we know nothing better fitted to inspire confidence and esteem for the tutelary authority of the Sovereign Pontificate. The Maryland missionaries believe it to be for the interest of religion that the United States should be erected into a Church independent of England. Rome anticipates their desires, and her paternal solicitude, inspired by the Holy Ghost, discovers the wants of remote churches, even before the latter express them. The missionaries fear lest some hostile influence should disregard their rights or compromise the fruit of their labors. The Holy See kindly hears their representations, well founded at times, and far from being swayed by any party, religious or political, tries above all to secure the permanent interests of religion in a country whose government, laws, and institutions, so different from those of Europe, were then but imperfectly understood. Hence the prudent precaution to obtain the approval, or at least the neutrality of Congress, and the eagerness to choose a person named by the representative of the United States at Paris. The Maryland clergy desire that the Superior should be taken from among them, and Rome at once concedes it. They see no immediate opportunity for the appointment of a bishop. Rome consents to

postpone its projects, the wisdom of which is now so palpable, inasmuch as the great progress of religion in the United States can, as all admit, be attributed only to the foundation of the Episcopate. But when the missionaries see that Rome is unchangeable, they represent that, in order not to excite fanaticism, the creation of a titular bishop, enjoying all his rights, would suit America better than a Vicar-apostolic, whose immediate dependency on the Congregation "de propaganda fide" would seem to constitute a sort of religious servitude. The Holy See welcomed this, too, and thus this question of titular bishops, which has been so misunderstood in England, and considered by the partisans of the established Church as augmenting the direct authority of the See of Rome, this question, more justly appreciated in America, was presented as a means of reconciling nice republican susceptibility to the foundation of a Catholic hierarchy. Rome went further in order to prove to the worthy American missionaries her affection and appreciation of their zeal and labors. When in fact they appreciated the views of the Sovereign Pontiff, they received an authorization to proceed themselves to the election of a bishop, to be submitted to the Court of Rome, as Father Carroll recounts in these terms, in a letter of 1789 :*

"In the middle of last month, I received a letter from Cardinal Antonelli, dated in July last, in which he informs me that his Holiness has granted our request for an ordinary bishop, whose See is to be fixed by ourselves, and the choice made by the officiating priests. We are going to take the affair up immediately, and God will, I hope, direct us to make a good choice. This

* Pius VI. had appointed a committee of cardinals of the Congregation "de propaganda fide" to examine this affair; and on the 12th of July, 1789, a decree was approved by the Pope, directing all the priests exercising the ministry in the United States to assemble and determine in what city the See should be, and who of themselves seemed most worthy to be raised to the Episcopacy—a privilege granted as a favor, and for that time only. (Rohrbacher, xxvii. 279.)

trust is my consolation. Otherwise I should be full of apprehension to see the choice fall where it might be fatal."

This expression shows that Father Carroll dreaded to see himself chosen for the eminent post to which his high merit, and the success with which he had for five years administered the missions as Superior or Prefect-apostolic, called him. In fact, the election took place in May, 1789, and Father Carroll being chosen Bishop of Baltimore, the choice was ratified at Rome on the 6th of November in that year.

CHAPTER VI.

DIOCESE OF BALTIMORE.

Consecration of Bishop Carroll—Jesuit college at Georgetown—Sulpitian seminary at Baltimore—The French clergy in the United States—Bishop Neale coadjutor—Reorganization of the Society of Jesus—Importance of French immigration.

On the 6th of November, 1789, Pope Pius VI. founded the Episcopal See of Baltimore, instituting Father John Carroll as first bishop; and thus, at the moment when the revolution preluded the tempest which was for a time to engulf the Church of France, Providence raised up beyond the ocean another Church, where the noble exiles of the priesthood were to find a hospitable refuge. The new prelate no sooner received the Bulls from the Sovereign Pontiff than he proceeded to England to be consecrated. The pious Thomas Weld wished the ceremony to take place in his castle of Lulworth, and that ancient pile, honored in our day by the presence of the exiled king, Charles X., is identified with the origin of the Episcopacy in the United States. The consecration took place in the college chapel on Sunday, August 15th, 1790; and

in remembrance of that day, Bishop Carroll chose the feast of the Assumption as the patronal feast of his vast diocese. The sermon was delivered by Father Charles Plowden, and the consecrating prelate was the learned and scientific Bishop Walmsley, the Dean of the Vicars-apostolic in England. Bishop Carroll reembarked for Baltimore the following October, and by a curious coincidence he was, both going and coming, a fellow-voyager of Mr. Madison, the Protestant Episcopal Bishop of Virginia, who had also been to England to obtain Episcopal institution. Mr. Madison conceived a high esteem for the Catholic prelate, and maintained it during the rest of his life.

The Bishop of Baltimore zealously undertook four enterprises essential to the religious prospects of the United States—the Catholic education of youth, the formation of a national clergy, the erection of churches, the foundation of female communities to take care of the sick and orphans. The first of these works was the most urgent, for it was imperative to furnish Catholic youth a Catholic education at home, in order to preserve them from the dangers of Protestant schools. As early as 1788, Bishop Carroll, then only Vicar-general, had begun the erection of Georgetown College, and the ex-Jesuits employed a part of the Society's property for the creation of that useful establishment. The Jesuits were at first too few to perform at once the functions of missionary priests and those of teachers; they called to their aid at Georgetown priests of other societies. Thus the Reverend Louis Dubourg, a Sulpitian and eventually Bishop of New Orleans, was President of the college in 1796, and another Sulpitian, Ambrose Marechal, Professor of Philosophy in 1799. But even before the restoration of the Society in 1814, the disciples of St. Ignatius had the exclusive direction of the noble college which for the last sixty-five years has brought up generations in science and letters. By a happy turn of affairs which contributed to give a considerable importance to Georgetown, the site of the federal city of Washington

was chosen scaree a league from the college, so that the Jesuits found themselves stationed at the very gates of the capitol.* In 1815 Congress invested this college with the privileges of a university, and this foundation of Bishop Carroll remains one of his greatest titles to fame.

The Bishop of Baltimore had at first intended to open a seminary also at Georgetown; but during a visit to England, he entered into correspondence with Mr. Emery, Superior-general of the Society of St. Sulpice, whose wise foresight then sought to shelter his Society from the storms of the revolution. When Mr. Emery saw the National Assembly of France threaten with destruction all the religious institutions of that country, he resolved to prepare a refuge, that St. Sulpicc might be preservcd from total extinction, in case it should be suppressed at Paris. He accordingly sent his assistant, Mr. Nagot, to London, and we may easily conceive how cagerly Bishop Carroll welcomed his overtures, from the following letter of September 25th, 1790:

"Providence seems to favor our views. In consequence of a previous correspondence between the Nuncio at Paris and Mr. Emery, Superior-general of St. Sulpicc, on the one hand, and myself on the other, Mr. Nagot, Superior du Petit Seminaire de St. Sulpice, has been here. We have settled that two or threc gentlemen sclected by Mr. Emery shall come over to Baltimore next spring. They are furnished with the means of purchasing ground for buildings, and, I hopc, of endowing a seminary for young ecclesiastics. I bclieve they will bring three or four seminarians with them, who are either English, or know it. They will be

* Cretineau Joly (vi. 363) says that Georgetown College was founded almost at the gates of Washington. Just the reverse. The college was opened in 1791, Washington ereated in 1792. Georgetown College eontains two hundred and sixty boarders, and the Jesuit day-schools in Washington two hundred and fifty pupils more.

amply provided with books, apparatus for the altar, church, etc.—professors of philosophy and divinity. I propose fixing these very near to my own home, the Cathedral of Baltimore, that they may be, as it were, the clergy of the church, and contribute to the dignity of divine worship. This is a great and auspicious event for our diocese, but it is a melancholy reflection that we owe so great a blessing to the lamentable catastrophe in France."*

Mr. Nagot returned to Paris to put the plan in execution, but the Sulpitians experienced great difficulties in realizing a part of their property and in sailing for America, in consequence of the political convulsions of that wretched period. They were powerfully aided, especially in the transfer of the funds, by Governeur Morris, American ambassador at Paris; and at last, on the 8th of April, 1791, Mr. F. C. Nagot, Superior, embarked at St. Malo, accompanied by Mr. Levadoux, Procurator, Messrs. John Tessier and Anthony Garnier, Professors of Theology, and Mr. Delavan, a Canon of St. Martin of Tours.† They had with them five seminarians, and lastly, a fellow-voyager of quite a different stamp, the young Francis de Chateaubriand, then on his way to America in pursuit of one of his first chimeras, the northwest passage. We have examined his Mémoires d'Outre Tombe, to see what he might have said of this voyage undertaken in such holy company, and the reflections which it inspired seem to us not out of place:

"I chose St. Malo to embark, and struck a bargain with a cap-

* Brent's Sketch of Bishop Carroll, 125.

† According to a manuscript of the Abbé Dillet, preserved at the seminary in Baltimore, the idea of transferring the Society of St. Sulpice out of France was suggested to Mr. Emery by Mr. de St. Felix, Superior of the Seminary of Tours. On the closing of the Seminary of Orleans, Mr. Chicoisneau, the Superior, wished to emigrate to America with several other Sulpitian professors, but they were unable to do so, though Mr. Chicoisneau subsequently came to the United States, and resided for a time at Baltimore.

tain named Desjardins. He was to carry to Baltimore the Abbé Nagot, Superior of St. Sulpice, and several seminarians under the guidance of their chief. These travelling companions would have suited me better four years before. I had been a zealous Christian, but had become a 'strong mind'—that is, a 'weak mind.' This change in my religious opinions had been effected by the reading of the philosophers of the day. I sincerely believed that a religious mind was paralyzed on one side; that there were truths which could not reach it, superior as it might otherwise be. I supposed in the religious mind the absence of a faculty found especially in the philosophic mind. A purblind man thinks he sees all because he has his eyes open; a superior mind is content to close its eyes because it perceives all within.

"Among my fellow-voyagers was an Englishman. Francis Tallok had served in the artillery. Painter, musician, mathematician, he spoke several languages. The Abbé Nagot, having met the English officer, made a Catholic of him, and was taking his convert to Baltimore."*

After a painful voyage of three months, stopping at the Azores, St. Pierre and Miquelon, Nagot and his companions reached Baltimore.

Bishop Carroll was then on a pastoral visit at Boston, when Mr. Nagot and his companions arrived, but on his return he gave them a most cordial welcome, as we may see by the following letter of the prelate, written in September following:

"When I returned from Boston, in July, I had the happiness of finding here M. Nagot with his company from St. Sulpice; himself and three other priests belonging to the establishment,

* Mémoires d'Outre Tombe, par Chateaubriand. Francis Charles Nagot, born at Tours in 1734, was long Director of the Petit Seminaire of St. Sulpice, and also Director of the Grand Seminaire. Of his important services to the American Church we shall speak more at length hereafter, in connection with St. Mary's College and Seminary, of both of which he may be considered the founder.

viz., a procurator and two professors, and five seminarians.* They will be joined soon by one or two natives of this country. These now, with Mr. Delavan, a worthy French priest, form the clergy of my cathedral (a paltry cathedral) and attract a great concourse of all denominations, by the decency and exactness with which they perform all parts of divine service.

"If in many instances the French Revolution has been fatal to religion, this country promises to derive advantage from it."†

Mr. Nagot immediately bought an inn, with four acres of ground, for the sum of eight hundred and fifty pounds, Maryland currency, and at once opened his seminary there; at the same time sending one of his companions, Mr. De Mondesir, to teach at Georgetown. The two establishments thus aided each other, Jesuit and Sulpitian, vying in zeal for the good of religion. The college was to be the hive of the seminary, as that was to be of the American clergy. But before the seminary had time to form young subjects for the priesthood, the persecutions of the Reign of Terror drove to the United States learned and experienced priests, who enabled Bishop Carroll to multiply the missions and extend the circle far beyond the limits of Maryland, in New England, Kentucky, and the most remote territory of the West. The essential service of these priests will appear in all its light when we come to speak of the other dioceses of the United States, and a bishop, himself a native of the country, has justly said:

"The Catholic Church in the United States is deeply indebted to the zeal of the exiled French clergy. No portion of the

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* Of the companions of Nagot we may mention John Floyd, an Englishman, ordained by Bishop Carroll in 1795, and who built a church at the Point in Baltimore, and died there of a contagious disease in 1797; and John Thomas Michael Edward Pierron De Mondesir, born in March, 1770, in the parish of St. Hilaire de Nogent le Rotrou. He was ordained on the 30th of September, 1798, but returned to France in 1801. They were the third and fourth priests ordained in the United States.

† Brent's Biographical Sketch, 126.

American Church owes more to them than that of Kentucky. They supplied our infant missions with most of their earliest and most zealous laborers, and they likewise gave to us our first bishops. There is something in the elasticity and buoyancy of character of the French which adapts them in a peculiar manner to foreign missions. They have always been the best missionaries among the North American Indians; they can mould their character to suit every circumstance and emergency; they can be at home and cheerful everywhere. The French clergy who landed on our shores, though many of them had been trained up amid all the refinements of polished France, could yet submit without a murmur to all the hardships and privations of a mission on the frontiers of civilization, or in the very heart of the wilderness. They could adapt themselves to the climate, mould themselves to the feelings and habits of a people opposite to them in temperament and character."*

The most celebrated of these venerable exiles were the Abbé John Dubois, who landed at Norfolk in July, 1791, and who became in 1826 Bishop of New York; the Abbés Benedict Flaget, John B. David, and Stephen Badin, who reached Baltimore in the same vessel, on the 26th of March, 1792; the Abbés Francis Matignon, Ambrose Marechal, Gabriel Richard, and Francis Ciquard followed close on these last, and presented themselves to Bishop Carroll on the 24th of June, 1792. The year 1794 increased the clergy of the United States by the arrival of the Abbé Louis Dubourg, afterwards Bishop of New Orleans, and of the Abbés John Moranville, Donatian Olivier, and Rivet. In 1796 came the Abbé Fournier, a missionary in Kentucky, and the Abbé John Lefevre Cheverus, afterwards Bishop of Boston; in 1798 the Abbé Anthony Salmon joined his friend Fournier, and others still, weary of leading a useless life in England or Spain,

* Sketches of the Early Catholic Missions of Kentucky, by M. J. Spalding, D. D., Louisville, 1845, page 56.

left those countries where they received a generous hospitality to come and exercise a painful ministry in America, and condemn themselves to a life of privation.*

The Abbé Maréchal was ordained at Bordeaux the very day he sailed, and said his first Mass at Baltimore. The Abbé Stephen Badin was raised to the priesthood in Baltimore on the 25th of May, 1793, and was the first priest ordained in the United States.

The foundation of Georgetown College and the Sulpitian Seminary gave the diocese of Baltimore some stability, and Bishop Carroll was enabled to assemble his clergy in a Synod in November, 1791; twenty ecclesiastics were present; it was determined

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* John Dubois, born in Paris in 1764, ordained in 1787, came to America in 1791, founded St. Mary's in 1807, Bishop of New York in 1826, died in 1842.

Benedict Flaget, born at Bellom in 1764, Sulpitian in 1783, priest in 1788, missionary at Vincennes, Ind., in 1792, Bishop of Bardstown in 1810, transferred to Louisville in 1841, died in 1850.

John B. David, born near Nantes in 1760, priest of St. Sulpice in 1784, missionary in Maryland in 1792, in Kentucky in 1811, coadjutor of Bardstown, and Bishop of Mauricastro in partibus in 1819, died in 1841.

Stephen Badin, born at Orleans in 1768, ordained priest at Baltimore in 1793, missionary in Kentucky in 1793, died at Cincinnati in 1853.

Francis Matignon, born at Paris in 1753, priest in 1773, missionary at Boston in 1792, died at Boston in 1818.

Ambrose Maréchal, born at Orleans in 1768, priest of St. Sulpice 1792, Archbishop of Baltimore in 1817, died in 1828.

Gabriel Richard, born at Saintes in 1764, Sulpitian, ordained in 1792, missionary in 1796, at Detroit from 1798, deputy to Congress from Michigan in 1823, nominated Bishop of Detroit, died of cholera at Detroit in 1832.

Francis Ciquard, born at Clermont, ordained in 1779, a Sulpitian, missionary among the Indians of Maine in 1792, died at Montreal.

Louis Dubourg, born at St. Domingo in 1766, priest of St. Sulpice in 1795, Bishop of New Orleans in 1815, of Montauban in 1826, Archbishop of Besançon in 1833, died in 1833.

John Moranville, born near Amiens in 1760, missionary at Cayenne in 1784, came to the United States in 1794, stationed at Baltimore in 1804, died at Amiens in 1824.

The Abbé Fournier, born in the diocese of Blois, missionary in Kentucky in 1791, died in 1808.

John Lefevre Cheverus, born at Mayenne in 1768, priest in 1790, Bishop

to solicit of the Holy See the division of the United States into several dioceses, or at least the appointment of a coadjutor to share the burden of the Episcopate. With all his zeal, Bishop Carroll could not extend his pastoral visits over his immense diocese, and Pius VI., alive to the religious wants of America, appointed as coadjutor Father Leonard Neale, who was consecrated at Baltimore, Bishop of Gortyna *in partibus*, in the course of the year 1800.

Leonard Neale was born in Maryland on the 15th of October, 1746, and belonged to a distinguished family, whose ancestors figure among the first colonists of Lord Baltimore.* His mother, a pious and courageous widow, who had already parted with four sons to send them to the Jesuit college of St. Omers, to be educated, resolved to give little Leonard the same advantages, and at the age of twelve he too embarked for France. There he followed the example of his brothers, who had all entered the Society of Jesus, while their sister Anne became a Poor Clare, at Aire in Artois. But Father Leonard had scarcely pronounced his vows when the dispersion of the Society compelled him to retire to

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of Boston in 1810, of Montauban in 1818, Archbishop of Bordeaux in 1826, Cardinal in 1836, died in 1836.

The Abbé Rivet, born at Limoges, missionary at Vincennes in 1795, died in 1803.

Anthony Salmon, born in the diocese of Blois, missionary in Kentucky in 1798, died of cold, in the snow, near Bardstown in 1799.

The Abbé Barriere escaped from prison at Bordeaux, and reached Baltimore in 1793, missionary in Kentucky and Louisiana, died at Bordeaux in 1814.

Anthony Garnier, born in the diocese of La Rochelle in 1762, pastor of St. Patrick's, Baltimore, in 1792, returned to France in 1803, Superior-general of St. Sulpice in 1827, died in 1845, at the age of eighty-three.

John Tessier became President of the Seminary of Baltimore on Mr. Nagot's resignation in 1810.

Peter Babade, born at Lyons, came to America in 1796, died at Lyons in 1846.

Donatian Olivier, born at Nantes in 1746, missionary in Illinois in 1795, died in 1841, at the age of ninety-five.

* See Davis's Day-star, pp. 243, 244.

England. In 1773 he resolved to go and evangelize Demerara, in English Guiana, and there he preached the faith successfully to the natives; but the persecutions of the colonists prevented his continuing his ministry even in that deadly climate, and in 1783 Father Neale set out for Maryland. After having been attached to several churches in that State, he was sent in 1793 to Philadelphia, where the yellow fever had carried off the two Jesuits who directed that mission. Father Neale was unwearied in braving the pestilence and rescuing its victims by his charitable care. In 1797 and 1798 the same epidemic renewed its frightful ravages in Philadelphia, and found the missionary in the breach, ever ready to bear the consolations of his ministry to the sick and dying. In 1799 Bishop Carroll called him to preside over Georgetown College, where he succeeded Mr. Dubourg, and he was still in that post when the Episcopal dignity surprised him.*

The two ex-Jesuits, become bishops, would, it may be imagined, care little about the fate of their Society, extinguished thirty years before. But the sons of the Society of Jesus never forget their mother, and as soon as Bishop Carroll learned that the Society still, in a manner, survived in the Russian empire, he begged Father Gruber to readmit the Fathers living in the United States. He added that the property of the Society was preserved almost

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* Notice on the Most Rev. Leonard Neale, second Archbishop of Baltimore, by M. C. Jenkins. U. S. Catholic Magazine, iii. 505. Oliver's precious Collection enables us to give the names of the five brothers:

William Neale, born August 14, 1743, died in 1799 at Manchester Hospital, insane.

Benedict Neale, born August 14, 1743, apparently a twin brother of the former, died in Maryland in 1787.

Charles Neale, who died at Georgetown, April 28, 1823.

Leonard Neale, born 15th October, 1746 (Oliver says 1747), died in 1817.

Francis Neale, born in 1755, died in Maryland in 1837.

There seems to be some confusion, however, as Leonard is styled the youngest.

intact, and that it would support thirty religious. The letter of the bishop and of his coadjutor is dated May 25, 1803, and contains this remarkable passage of modesty and self-denial:

"We have been so much employed in ministries foreign to our institute; we are so inexperienced in government; the want of books, even of the constitutions and decrees of the congregations, is so flagrant, that you cannot find one Jesuit among us sufficiently qualified by health and strength, as well as other requisites, to fulfil the duties of Superior. It would seem then most expedient to send here some Father from those around you. He must know your intentions thoroughly, and be prudent enough to undertake nothing precipitately before he has studied the government, laws, and spirit of this republic, and the manners of the people."

There were then in Maryland only thirteen Jesuits, nearly all broken with age and missionary toils. Father Gruber at once authorized a renewal of their vows, and Fathers Robert Molyneux, Charles Neale, Charles Sewall, and Sylvester Boarman availed themselves of the permission;* but he did not send a visitor from Europe, as Father Carroll asked, and he had confidence enough in the American Jesuits to name one of them Superior of the whole mission. The choice of Father Gruber fell on Father Molyneux, and there soon arrived in the United States Fathers Adam Britt, John Henry, F. Malevé, Anthony Kohlmann, P. Epinette, Maximilian de Rantzeau, Peter Malou, John Grassi, and F. Vanquickenborne. These new auxiliaries, with the Sulpitians and other French priests, contributed not only to propagate the faith rapidly in the United States, but especially to bring back or retain in the practice of religion the Catholic settlers till then deprived of pastors.†

* Laity's Directory for 1822, p. 123.

† Henrion, Histoire des Missions Catholiques, ii. 662; Crétineau Joly, Histoire de la Compagne de Jésus, vi. 359; Laity's Directory, 124.

Among the instruments of the regeneration of the Church in the United States, we must not forget the many French families who emigrated from St. Domingo at the close of the last century, and settled at Baltimore or New York. In his history of the Huguenot refugees, Weiss enters into long details on those who settled in America on the revocation of the edict of Nantes. The author, following his system, exaggerates beyond all limit the importance of that immigration, and draws an imaginary sketch of the influence exercised on America, by the French Huguenots, in agriculture, literature, politics, arts, sciences, civilization, and so forth. We shall be much more in truth's domain when we affirm that the French Catholic families, driven from the West Indies by the frightful consequences of the revolution, and who came to seek peace and liberty in the United States, far exceeded in number the Protestant immigration of the previous century. Nay, more: misfortune having purified their faith, these Creoles were distinguished for their attachment to religion, and often became the living models of American congregations. Without counting Martinique and Guadaloupe, the French part of St. Domingo contained in 1793 forty thousand whites. All emigrated to escape being massacred by the blacks; many mulattoes followed them, and of this mass of emigrants a great part settled in the United States.

The annals of Baltimore say that on the 9th of July, 1793, fifty-three vessels arrived at that port, bearing about one thousand whites and five hundred colored people, flying from the disasters of St. Domingo. These arrivals were followed by many others, either at Baltimore or at other ports of the United States. In 1807 the Catholics in New York were estimated at fourteen thousand, "a large part of whom are refugees from St. Domingo and other islands."* Before joining the negro insurrection,

* Griffith's Annals of Baltimore, 140.

Toussaint L'Ouverture protected the flight of the family whose coachman he was, and enabled them and many other Creoles to reach Baltimore. In a notice on Bishop Dubourg we read that the disasters of St. Domingo cast on our hospitable shores a considerable number of Catholic families and colored people, most of them full of piety, and others disposed to it by misfortune.* In the Life of the Abbé Moranvillé we also find that, "besides the emigration from France, a very large number of the most respectable inhabitants of St. Domingo, flying from the massacre of 1793, found refuge at Baltimore. Many of these refugees were endowed with eminent piety;"† and the author of the Annals of Baltimore says that these immigrations of French colonists increased the wealth and population of the city.

We may also claim as French not only the inhabitants of Michigan, Illinois, and Louisiana, but also the good Acadians who were, in 1756, forcibly torn from their homes by the English, and to the number of seven thousand, forced on board of vessels, which scattered them along the coast from Boston to Carolina, leaving them to the charity of those among whom they were thrown. The only crime of the Acadians was their religion and birth (they were French Catholics), and their treatment is equalled in perfidy only by the conduct of Charles III. of Spain to the Jesuits.

Thus, English fanaticism and the disasters of the revolution peopled the territory of the United States with more French Catholics than the revocation of the edict of Nantes ever sent Huguenots; and we ourselves have been able to see with our own

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* Mémoire pour server à l'histoire ecclésiastique pendant le xviii siécle. Paris, 1815, iii. 194.

† Catholic Almanac, 1839. Among those who thus emigrated to this country we need only mention the late Father Nicholas Petit, of the Society of Jesus, who recently died at Troy, and whose apostolical labors in many parts of the country will long be remembered by those he guided in the ways of perfection.

eyes how many descendants of the planters of St. Domingo and exiles of Acadie have faithfully preserved at New York, Baltimore, Charleston, and New Orleans the faith of their fathers.

CHAPTER VII.

THE CHURCH IN MARYLAND.

Tho Carmelites—Poor Clares—Visitation nuns—Sisters of Charity—Baltimore an ecclesiastical province with four suffragans—Death of Archbishop Carroll.*

After having provided, by the foundation of a college and seminary, for the education of youth and the recruiting of the priesthood, the Bishop of Baltimore's next care was to introduce into Maryland religious communities of women, to instruct the young of their own sex, nurse the sick, and adopt the orphan. These good works have ever been the heritage of the Church, and ephemeral indeed must be the branch which has not yet laid the foundation of convents for prayer or charity. Till 1790 the United States did not know what a female religious was.† It was only then that Father Charles Neale, brother of the future coadjutor of Baltimore, brought with him from Belgium to

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* The year 1790 is a memorable era in Catholic publication in the United States. The zealous Jesuits had, even prior to the Revolution, issued a few prayer-books and the Following of Christ, all privately printed. The faithful now needed an edition of the Bible, and a quarto was printed by Carey, Stewart & Co., of Philadelphia, in 1790. But one edition of the Protestant version had then appeared in America, so that Catholics, so often traduced as enemies of the Bible, were among the first to print it in this country, and to this day can boast of the finest edition, the unsurpassed Haydock from Dunigan's press.

† The Ursuline Convent at New Orleans was founded in 1727, but Louisiana at that time belonged to France. Before the close of the seventeenth

America four Carmelites of St. Theresa's reform, three of whom were Americans, the fourth an English lady; and thus one of the most austere orders in the Church was the first to naturalize itself in the United States. Father Charles Neale had a cousin, Mother Mary Margaret Brent, Superior of the Carmelite convent at Antwerp, a house founded only thirty-seven years after St. Theresa's death. At the request of this lady, Father Charles Neale in 1780 assumed the spiritual direction of the convent, and he, by his correspondence with his friends in America, excited a desire to have a branch of the Carmelites at Port Tobacco, where the Neale family resided. Father Carroll wrote to the Bishop of Antwerp, and on the 19th of April, 1790, four Carmelites embarked at Antwerp with Father Neale for Maryland. They were Mother Bernardine Mathews, Superior, her two sisters, Mothers Aloysius and Eleanora Mathews, from the convent of Hogstraet, and Sister Mary Dickinson, of the convent of Antwerp. On the 15th of October the Carmelites took possession of their house, which Father Neale had built at his own expense; and there they practised their rule in all its severity, fasting eight months in the year, wearing woollen, sleeping on straw, and offering their prayers and mortifications for the salvation of souls. In 1800 they lost their Superior, who was succeeded by Mother Dickinson. In 1823 Father Charles Neale, their venerable founder, died, after having directed them by his counsels for thirty-three years. In 1840 Mother Dickinson followed him to the grave. Born in London and educated in France, she had been a religious for fifty-eight years, and was revered as a saint by her spiritual

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century, Canada had six female religious communities. The following are the dates of their foundation:

1639—Hospital Nuns, and Ursulines of Quebec.
1642—Hospital Nuns of Montreal.
1653—Sisters of the Congregation of Our Lady.
1693—Sisters of the General Hospital, Quebec.
1697—The Ursulines of Three Rivers.

daughters. At this epoch the Carmelites suffered the greatest financial embarrassments, so as actually to experience all the privations of want, in consequence of the mismanagement of the farm from which they derived their support. Archbishop Whitfield, touched by their painful position, advised them to leave Port Tobacco and remove to Baltimore, where they might create resources by opening a boarding-school. The Holy See permitted this modification of their rule, and on the 13th of September, 1831, the Carmelites, to the number of twenty-four, bade a last farewell to the convent where most of them had devoted themselves to the austerities of a religious life. On the next day they reached Baltimore, and after offering a short prayer at the cathedral, hastened to inclose themselves in their new cloister.

The Carmelites had for several years, as one of their chaplains, the Abbé Hérard, a French priest of the Holy Ghost, who had left France for Guiana in 1784, and withdrew to the United States during the revolution. He was long their most active benefactor, gave them a considerable sum towards building their chapel, and left them a legacy, the income of which still supports their chaplain. The Carmelites at Baltimore now number twenty sisters, and their contemplative life doubtless averts the scourges of God from the land where his name is so dishonored.*

About 1792 some *Poor Clares*, driven from France by the horrors of the revolution, sought a refuge in Maryland. Their names were Marie de la Marche, Abbess of the Order of St. Clare, Celeste la Blonde de la Rochefoucault, and —— de St. Luc, and they were assisted by a lay brother named Alexis. They took

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* Catholic Magazine, viii. 24, 38. The Carmelite Nuns were founded by the Blessed John Soreth, a Norman, the twenty-sixth General and first reformer of the Carmelites. They were instituted by a Bull of Pope Nicholas V. in 1542. The Carmelite Nuns were reformed by St. Theresa in 1562, and the Spanish reform introduced into France by Madame Acarie in 1603.

up their abode at Georgetown, although it is certain that they had a house also at Frederick, as we learn from the will of the venerable Abbess, dated in 1801, and made in favor of Sister de la Rochefoucault. It is preserved at the Visitation Convent, Georgetown, and begins in these words: "I, Mary de la Marche, Abbess of the Order of St. Clare, formerly of the village of Sours in France, and now of Frederick in Maryland."

In 1801 they purchased a lot on Lafayette-street, in Georgetown, of John Threlkeld, the deed being dated on the first of August. The good sisters had the consolation to be near the college, which secured them religious aid. They endeavored to support themselves at Georgetown by opening a school, but they had constantly to struggle with poverty; and on the death of the Abbess in 1805, Madame de la Rochefoucault, who succeeded her, sold the convent to Bishop Neale by deed of June 29th, 1805, and returned to Europe with her companion. As we saw in the last chapter, the four brothers Neale, who entered the Society of Jesus, had a sister, a Poor Clare, at Aire in Artois; and it would seem natural that, when the convents in France were suppressed, she and her companions should take refuge in Maryland; but there is nothing to show that she ever returned to America. It doubtless did not enter the designs of Providence that the Order of St. Clare should take root in the United States, reserving all its benedictions for the Order of the Visitation.*

Miss Alice Lalor, who was the foundress of the Visitation Nuns in America, was born about 1766 in Queen's county, Ireland, of pious and worthy parents. She was brought up at Kilkenny, whither her family removed when young Alice was still a child.

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* The Poor Clares, a branch of the Franciscan Order, were founded in Italy in 1212 by St. Clare Sciffa. St. Francis of Assissium gave them their rule in 1224. Reformed by St. Colette in 1435, the Poor Clares are extremely austere; they fast every day, never taking more than a single meal, except on Christmas-day.

She was distinguished from her brothers and sisters by her extraordinary devotion, and made rapid progress in virtue under the direction of the Rev. Mr. Carroll, the parish priest of the place. Dr. Lanigan, the bishop of the diocese, having visited Kilkenny when Alice Lalor was sixteen years of age, the young maiden consulted that prelate on her desire of uniting herself to God by the vow of chastity; and after having her sincerity put to the test, she received permission to follow her design, but without yet leaving her family.

Alice thus lived some years in the world, till Bishop Lanigan, wishing to form a religious community at Kilkenny, invited her to join it. She accepted with joy, but was opposed in her vocation by the will of her parents, who had then made up their minds to emigrate to America, and who would not consent to part with their daughter. She accordingly came out with them in 1797, after having promised the prelate to return to Ireland in two years, to embrace the religious state. Such was not, however, the design of the Almighty on his faithful handmaid. She settled at Philadelphia with her family, and here confided her projects to Father Leonard Neale, whom she took as her director. He had long wished to found a religious community at Philadelphia, although he was yet undecided what order would best suit the country. He showed Miss Lalor that America needed her devotedness far more than Ireland did; and being, as her confessor, invested with the necessary powers, he released her from her promise. Obedient to his counsels, Alice joined two other young women of Philadelphia, animated by a similar vocation to the religious state. She left her family to begin under Father Neale's direction a house for the education of girls. But the new institution had scarcely begun when the yellow fever opened its fearful ravages in Philadelphia. Many of the people fled from the scourge, and among them the parents of Miss Lalor. They used the most touching appeals to induce her to accompany them, but she re-

mained unshaken at her post, and beheld her two companions carried off by the pestilence, without being discouraged in her resolution of devoting herself to God.

In 1799 Father Neale having been appointed President of Georgetown College, persuaded Miss Lalor to retire to the Clarist convent in that city, so as not to be exposed to the world which she had renounced. She left Philadelphia with a pious lady, and both rendered all the service they could to the Poor Clares as teachers. Their director soon advised them to open a school by themselves, which they did; and their rising institute received an accession in another Philadelphia lady, who brought a small fortune. It was employed partly in acquiring a wooden house, the site of which is still embraced in the convent grounds. Father Neale, on becoming coadjutor, continued to reside at Georgetown, where he bestowed on his spiritual daughters the most active solicitude. The holy prelate incessantly offered his prayers to God to know to what rule it was most suitable to bind the new society. He had a great predilection for the Visitation, founded by St. Francis of Sales, and a circumstance convinced both him and Miss Lalor that in this he followed the designs of God. Among some old books belonging to the Poor Clares, they found the complete text of the Rules and Constitution of the Visitation, although the poor sisters were wholly unaware that they had ever possessed the volume. Bishop Neale failed, however, in his endeavors to obtain the aid of some nuns from Europe in order to form his American novices to the rule of St. Frances de Chantal. Many Catholics blamed the project of establishing a new religious community in the United States, fearing to excite the fanaticism of the Protestants. Bishop Carroll advised Miss Lalor and her companions to join the Carmelites of Port Tobacco. On the other hand, a wealthy lady offered to go to Ireland at her own expense, and bring out nuns, if Bishop Neale would decide in favor of the Ursulines. The zealous coadjutor, however, refused

these offers, believing that the institute of the Visitation was best adapted to the wants of the Catholics in the United States.

We have stated that Bishop Neale had bought the Clarist convent on their departure for Europe in 1805. He immediately installed the "Pious Ladies" there (for by that name the future Visitation Nuns were known in Georgetown), and by deed of June 9, 1808, confirmed June 9, 1812, transferred the property to Alice Lalor, Maria McDermott, and Mary Neale.

In 1814 the sisters numbered thirteen, and their fervor induced their holy director to permit them to take simple vows to be renewed every year.

Up to this time Bishop Neale had been the only Superior of the community, but he deemed it proper to invest one of the sisters with authority over her companions, and Miss Lalor was called to the important post.

Such was the origin of the Visitation nuns in the United States: nor is it without striking points of resemblance to its foundation in Europe. The energy and perseverance of Bishop Neale recall the pious efforts of St. Francis of Sales, for the same holy enterprise. In both cases a bishop gave the first impulse; in both hemispheres an isolated lady lays the first foundation, undeterred by any obstacle; and if in Europe the Visitation soon opened its convents in twenty different spots in France, so in America the Mother house at Georgetown has now branches of the order at Baltimore, Mobile, St. Louis, Washington, Brooklyn, and Wheeling; and, in these various convents, now numbers over three hundred nuns. But it was not without new and severe trials that Alice Lalor's house acquired this remarkable development, as we shall see in the sequel.

The nine convents which now exist in the United States, all, or nearly all, filiations of the Georgetown convent, have boarding-schools or day schools for girls of the higher as well as of the poorer class. The education received in their schools is remark-

ably good, and the work of Miss Alice Lalor is an immense benefit to America.*

The same is true of that to which Mrs. Seton, the foundress of the Sisters of Charity in the United States, devoted herself; and if Miss Lalor reminds us of a St. Frances de Chantal, Mrs. Seton will frequently recall the remembrance of Madame Le Gras, the pious instrument of St. Vincent de Paul. Elizabeth Bayley was born at New York, on the 28th of August, 1774, and at the age of twenty married a respectable merchant named William Seton, of a Scotch family, whose chief is now Lord Winton. Like her parents and husband, she belonged to the Episcopal Church; but she nurtured much piety amid her Protestantism, and so merited, that God gave her the grace of embracing the truth. A voyage undertaken under sad auspices, led to her conversion. Mr. Seton's health, broker by cares arising out of the mercantile difficulties of the day, induced his physicians to order him to Italy; but it was too late. Soon after reaching Pisa, in 1803, he expired, leaving his widow to provide for five young children. In her misfortune and isolation, in a foreign land, Mrs. Seton found a Providence in the family of the brothers, Philip and Anthony Filicci, two Leghorn merchants, who had taken a deep interest in her. Not satisfied with welcoming her to their roof, the Messrs. Filicci were more sensible to the wants of her soul than to the grief of her heart, and the virtues of the desolate widow inspired an ardent desire to behold her a Catholic. Mrs. Seton was not disinclined, and, indeed, whether at Pisa or Florence, felt

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* On the 6th June, 1610, Madame de Chantal and her companions, under the direction of St. Francis of Sales, founded the order of the Visitation of our Lady, at Annecy, in Savoy. The Constitutions were approved by Pope Urban VIII., 1626. The name of "Visitation" was at first given by the Bishop of Geneva to a congregation of *Hermits of the Visitation*, founded in 1608 on Mount Voeron, in Chamblais, to visit the ancient sanctuary dedicated to the Blessed Virgin on that mountain, and which had been long venerated in the country.

ever attracted to the churches. The two brothers accordingly undertook to instruct her, with a zeal beyond all praise, and the collection still preserved of their letters and religious treatises composed to clear the doubts of Mrs. Seton, give the highest idea of the merit of these honorable merchants. Mrs. Seton had brought with her to Italy only her eldest daughter; she was therefore anxious to return to her other children, and Anthony Filicci was devoted enough to embark with her, to continue the work of so desirable a conversion. On arriving at New York, Mrs. Seton frankly avowed her design to her family, but met a formidable opposition. They appealed to her interest, affection, self-love, to shame her of a creed professed at New York only, they said, by "low Irish." This did not suffice; they placed near her the Rev. John Henry Hobart, afterwards Protestant Bishop of New York, and that gentleman undertook to show her the errors of the Catholic religion. But Mrs. Seton sought other counsels from the Archbishop of Baltimore, and the distinguished clergymen, the Abbés Cheverus and Matignon, who had sought a refuge in America. At last, regardless of all human considerations, Mrs. Seton made her abjuration on the 14th of March, 1805, in St. Peter's church, the first, and long the only Catholic church in the State of New York.

This noble step placed the courageous woman under her family's ban; and she found herself abandoned by her wealthy relatives. To shield her children from want, Mrs. Seton opened a school at New York; but she was aided especially by the charitable care of the two Filicci; and as long as she lived, she received from these generous Italians an annual pension of about six hundred dollars, not including more considerable donations whenever she asked them, for her orphans and patients. In 1808 Mr. Dubourg, afterwards Bishop of Montauban, and then President of St. Mary's College, Baltimore, having become acquainted with Mrs. Seton, induced her to go to Baltimore and open a

school for girls, on a lot which the Sulpitians put at her disposal. These occupations did not, however, fill up the zeal of the young widow: she longed to consecrate her life to God, and the assistance of the poor. Unfortunately, she had no resources to found a religious establishment, when a young convert, Mr. Samuel Cooper,* who was studying for the priesthood at Baltimore, informed Mr. Dubourg of his resolution to employ his fortune in good works. This coincidence of views seem to indicate the designs of Providence; and with the approbation of Bishop Carroll, some land was purchased near Emmitsburg, in Maryland, and buildings begun for a convent of Sisters of Charity. Mrs. Seton was already certain of four associates, and they took the religious habit together, at Emmitsburg, on the 1st of January, 1809. Mr. Dubourg immediately endeavored to procure from France the Rules and Constitution of the Sisters of St. Vincent of Paul, in order to give them to his new community. Mrs. Seton also desired that some Sisters of Charity should come over from France, to instruct them in their duties, and the spirit of their

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* Samuel Cooper, born in Virginia, of Protestant parents, at first followed the sea, and visited various parts of the globe. Having fallen dangerously ill at Paris, he began to reflect on the truths of faith, and after several years of study, he embraced Catholicity, in the fall of 1807, at Philadelphia, during a visit of Bishop Carroll to that city. He entered the Seminary at Baltimore in September, 1808, then went to Italy, was ordained priest at Baltimore, August 15, 1820, and became pastor of the congregation at Emmitsburg. He remained there only nine months, and then exercised the holy ministry in South Carolina. He subsequently made a pilgrimage to the Holy Land, was employed in various stations in the dioceses of Baltimore and Philadelphia, and in 1822 returned to France on account of his health. The friendship with which Archbishop Cheverus honored him, induced him to make Bordeaux his residence. He attended the illustrious Cardinal on his death-bed, and departed this life himself, at Bordeaux, on the 16th of December, 1843, reduced almost to indigence by his inexhaustible charities. He effected numerous conversions at Bordeaux: among others, that of Mr. Strobel, the American Consul, who is now a priest in the diocese of Philadelphia.—White's Life of Mrs. Seton, 246, 505. List of Priests ordained at Baltimore.

order. The Abbé Flaget, about sailing for France, was intrusted with the negotiation, and found the mother house at Paris much disposed to welcome with open arms the Sisters of Emmitsburg. Sister Mary Byseray repaired to Bordeaux in 1810, in order to sail to Baltimore; but the imperial government threw obstacles in her way, and refused the necessary passports. Mrs. Seton's community was, nevertheless, increasing; in 1812 it numbered twenty Sisters, and at this period elections were first held for the offices in the house. The Superiorship naturally devolved on the venerable foundress, and she filled it till her death with equal mildness and firmness. In 1814, a colony of the Sisters of Emmitsburg went to Philadelphia, to take charge of the Orphan Asylum. In 1817, the Bishop of New York invited them also to that city, to gather the Catholic orphans. The mother house of St. Joseph's, Emmitsburg, contained the novitiate, and a boarding-school for girls, which soon became very flourishing.

All the members of Mrs. Seton's family were not equally hostile to her new state. Two of her sisters-in-law, Misses Cecilia and Henrietta Seton, proceeded to Emmitsburg, drawn, they believed, by the desire of seeing their relative, and breathing the country air. But they were soon to be enlightened by grace, and by the example of Mrs. Seton's sanctity, and not only embraced the true faith, but, undeterred by the poverty and privations of a new establishment, both took the veil as novices at St. Joseph's. Their faith was soon rewarded, and both expired in the course of the year 1810. Mrs. Seton had also the affliction of closing the eyes of two of her daughters, the eldest, Annina, who had also taken the habit as a Sister of Charity, and who died piously in 1812, at the age of seventeen; the youngest, Rebecca, who also aspired after the moment when she might vow herself to God and the poor, and who yielded up her fair soul in 1816, at the age of fourteen. Human sorrows, therefore, were not withheld from Mrs. Seton; but she had the religious consolation of

seeing her prayers heard, in the conversion of several members of her family. She died herself, on the 4th of January, 1821, at the age of forty-seven; and her prayers for her kindred are, doubtless, still more powerful with the Almighty, since she sees him face to face. Her nephew, James Roosevelt Bayley, at first an Episcopalian minister, then, at the sacrifice of wealth and fortune, a Catholic priest, is now Bishop of Newark; her godchild, the daughter of Bishop Hobart, and wife of Dr. Ives, lately Protestant Episcopal Bishop of North Carolina, followed her husband's example, and recently became, at Rome, a convert to the true faith.*

The third daughter of the holy widow, Miss Catharine Seton, took the veil at New York in April, 1849, in the Order of the Sisters of Mercy, and recalls by her virtues the example of her pious mother.

On Mother Seton's death her community numbered fifty. The Sisters of Charity of Emmitsburg have constantly increased, and four hundred and fifty sisters now occupy in the United States and the British Provinces over forty establishments, orphan asylums, hospitals, boarding-schools, or residences. Except those in New York, New Jersey, and Nova Scotia, who still adhere to the dress and rules of Mother Seton, the Sisters of Charity in the United States have recently formed a union with those in France, and on the 25th of March, 1850, assumed the habit worn by the French Sisters, renewing their vows according to the formula adopted in the Society of St. Vincent of Paul. The Emmitsburg community forms a province of the order, with an ecclesiastic as Superior, and a visiting Superioress. Those in New York form a distinct body, approved by the Holy See, and have a mother-house and novitiate at Mount St. Vincent's, near Harlem. They

* Life of Mrs. Eliza A. Seton, by the Rev. Charles I. White. New York, 1853. Memoirs of Mrs. S****, written by herself. Elizabethtown, 1819: published without the authority of Mrs. Seton.

number one hundred and seventy-eight, and are scattered in over twenty hospitals, asylums, and schools for rich and poor.*

These communities are not inferior in zeal and charity to the Sisters of Charity in France or elsewhere, and have often been the theme of Protestant eulogy.†

The Bishop of Baltimore seconded with all his efforts the foundation of these pious communities, and frequently visited Emmitsburg on important solemnities, the taking of the habit, renewal of vows, or consecration of chapels.

In his life, we will not omit one fact which has long since led to much discussion. In 1803, Jerome Bonaparte, a brother of Napoleon, came to the United States, in a French frigate, and spent some time here. Meeting Miss Patterson, a Protestant lady, in Baltimore, he became greatly attached to her, and asked her hand in marriage. A day was fixed, but it was deemed prudent to delay it for two months, and then Bishop Carroll himself performed the ceremony.

On Jerome's return to France the wrath of the emperor burst upon him and his wife, and the latter was compelled to return to Maryland. A son was the issue of this marriage, and is really the lawful heir of Jerome. Napoleon saw this and sought to annul the marriage. He accordingly applied to Pope Pius VII. on the 24th of May, 1805. "By our laws," says he, "the marriage is null. A Spanish priest so far forgot his duties as to pronounce the benediction. I desire from your holiness a bull annulling the marriage. It is important for France that there should not be a Protestant young woman so near my person."

Several of these statements were untrue, but the Pontiff was

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* The Sisters of Charity in Kentucky are of a different foundation, as we shall see. The Sisters of Providence at Burlington are also Sisters of Charity.

† The community of Sisters of Charity, servants of the sick poor, were founded at Paris in 1633 by Madame Le Gras and by St. Vincent of Paul. It now comprises over nine hundred Sisters in six hundred establishments.

not to be deceived. In his reply on the 23d of June, the Pontiff examines and discusses, each in its turn, the several causes for nullity put forward by the emperor. He refutes them all, and declares that none of them can invalidate the marriage, and concludes: "We may not depart from the laws of the Church, by pronouncing the invalidity of a marriage which, according to the declaration of God, no human power can dissolve. Were we to usurp an authority which is not ours, we should render ourselves guilty of a most abominable abuse of our sacred ministry before the tribunal of God and the whole Church."

In spite of this decided answer Napoleon returned to the point, and plied entreaties, menaces, and commands, but all in vain; and if the marriage was ever declared null, or another performed, it was, by the Pontiff's decision, all illegal.*

Bishop Carroll had, moreover, the consolation of seeing the number of Catholics increased considerably by immigration from Europe, and also by conversions. Every priest to whom he could assign a post immediately beheld a Catholic population spring up around him, which would have continued to live aloof from the practice of religious duties as long as it had no priest near to bring them to mind. In 1806 the prelate laid the corner-stone of three churches in Baltimore alone. In 1808 he counted in his diocese sixty-eight priests and eighty churches, and the progress of religion made him urgently request at Rome the division of the United States into several bishoprics. Pope Pius VII. yielded to the desires of the venerable founder of the American hierarchy, and by a Brief of April 8th, 1808, Baltimore was raised to the rank of a Metropolitan See, and four suffragan bishoprics were erected at New York, Philadelphia, Boston, and Bardstown. On the recommendation of Bishop Carroll, the Abbé Cheverus was named to the See of Boston, and the Abbé Flaget to that of

* See article in Freeman's Journal, Sept. 11, 1852. Napoleon Dynasty, p. 451.

Bardstown. Both had, for over twelve years, evangelized the districts over which they were called by the Supreme Pontiff to exercise episcopal jurisdiction. The Rev. Michael Egan, of the Order of St. Francis, was appointed to the See of Philadelphia, and Father Luke Concanen, of the Order of St. Dominic, to that of New York. The latter resided at Rome, and held the posts of Prior of St. Clement's and Librarian of the Minerva. He took a lively interest in the American missions, and it was at his suggestion that a Dominican convent was founded in Kentucky in 1805. He had already refused a mitre in Ireland, but he could not resist the orders of the Sovereign Pontiff, who sent him as a missionary to the New World; and he accordingly received episcopal consecration at Rome on the 24th of April, 1808, at the hands of Cardinal Antonelli, Prefect of the Propaganda.

The new bishop travelled at once to Leghorn, and subsequently to Naples, where he hoped to find a vessel bound to the United States. He bore the pallium for Archbishop Carroll and the bulls of institution for the three new bishops. The French authorities, then in possession of Naples, opposed his departure, and detained him as a prisoner, although he had paid his passage. The pretext of these vexations was that Bishop Concanen was a British subject. The prelate could not escape the rigors of the police, and died suddenly in July, 1810, poisoned, it would seem, by persons who wished to get possession of his effects and the sacred vessels which it was known he had with him.*

This premature death was a severe blow to the Church in America, and caused the utmost grief, as new evils menaced the Vicar of Christ himself. When Pius VII. decreed the creation of the Archbishopric of Baltimore, a French army occupied Rome; not, as now, to befriend and protect, but to seize the Papal States and extort from the Supreme Pontiff concessions incompatible

* Sketch of the History of the Catholic Church in New York, by the Rev. J. R. Bayley, New York, 1853, p. 53.

with the existence of the Church. In spite of the difficulties of the times, the Holy Father was organizing the Episcopate in America at the very moment when the troops of General Miollis menaced him in his palace. But when the new Bishop of New York died at Naples, Pius VII. was no longer at Rome to provide for the vacancy, or see that the bulls of the other bishops reached their destination. He himself had been dragged off from the Quirinal on the night of the 6th of July, 1809, by General Radet's gendarmes, and carried as a prisoner first to Grenoble and Avignon, then to Savona. Archbishop Carroll and his clergy immediately consulted as to means of communication with the persecuted Pontiff, and the steps to be taken to avoid being deceived by any pretended letters. Owing to these delays, the bulls of April 8, 1808, reached Baltimore only in September, 1810, and then by the way of Lisbon. They were immediately put in execution. Bishop Egan, first Bishop of Philadelphia, was consecrated on the 28th of October; Bishop Cheverus, first Bishop of Boston, on the 1st of November; and finally, Bishop Flaget received episcopal consecration on the 4th of November, 1810. At this last ceremony Bishop Cheverus delivered the sermon, and eloquently addressed Archbishop Carroll as the Elias of the New Law, the father of the clergy, the guide of the chariot of Israel in the New World: "Pater mi, Pater mi, currus Israel et auriga ejus." He extolled the merits of the Society of St. Sulpice, to which Bishop Flaget belonged, citing the various testimonies given in its honor at different times by the assemblies of the clergy of France, and the phrase which fell from the lips of Fenelon on his death-bed, "*at that moment when man no longer flatters:*" "I know nothing more venerable or more apostolical than the Congregation of St. Sulpice."

The Archbishop of Baltimore might now repose in his glorious age, and await with security the moment when God should call him to the reward of his labors. He had commenced the min-

istry in America when Catholicity was persecuted there, and a few poor missionaries alone shared the toils and perils of the apostleship. He now beheld the United States an ecclesiastical province, and in his own diocese he had established a seminary, colleges, and convents; had created religious vocations and founded a national clergy. Louisiana, with its Episcopal See, its convent and clergy, had also been added to the United States, and was now confided to one of his clergy as its prelate.

Yet the trials of the Church in Europe, the prolonged imprisonment of Pius VII., filled with bitterness the last years of the holy and aged prelate. Archbishop Carroll lived long enough to see peace restored to the Church; and one of the first acts of the Holy Father, on returning to Rome in 1814, was to name to the See of New York, vacant since the death of Bishop Concanen, Father John Connolly, of the Order of St. Dominic, Prior of St. Clement's. His promotion completed the hierarchy of the United States. Soon after, the patriarch of that church, humbly begging to be laid on the ground to die, expired on the 3d of December, 1815, at the age of eighty, and his death was lamented, not only by Catholics, but also by the Protestants, who respected and admired the archbishop, and mourned his death as a public loss.

In person, Archbishop Carroll was commanding and dignified. His voice was feeble, and he was accordingly less fitted for the pulpit; but his discourses are models of unction and classical taste. He was a profound theologian and scholar, and in conversation possessed unusual charm and elegance. As a prelate he was eminent for learning, mildness, yet a strict exactness in the rubrics and usages of the Church. His style, terse and elegant, was generally admired; but of his works, we have only his controversy with Wharton, his Journal, and some discourses given in Brent's Life and elsewhere.

CHAPTER VIII.

DIOCESE OF BALTIMORE—(1815–1828).

Most Rev. Leonard Neale, second Archbishop—Most Rev. Ambrose Maréchal, third Archbishop—Difficulties of his administration—Progress of Catholicity—Bishops appointed for New Orleans, Charleston, Richmond, and Cincinnati—Labors of the Sulpitians—Death of Archbishop Maréchal.

On the death of the first Archbishop of Baltimore in 1815, the United States contained only eighty-five priests, and of this number forty-six were in the Metropolitan dioeese.* Archbishop Leonard Neale was almost seventy years old when he was left alone, burdened with the Episcopaey, and painful infirmities deprived him of the strength which he would have needed for his high functions. We have recounted the apostolic labors of the missionary and eoadjutor. After braving the climate of Guiana and the yellow fever of Philadelphia, Bishop Neale was to bear in his glorious old age the marks of his toil, and he sought repose for his last days near the monastery of the Visitation, which he had founded at Georgetown. Yet when his health permitted, and on solemn occasions, he appeared at Baltimore, and devoted himself with constant care to the administration of his vast dioeese.

On the 19th of April, 1816, the American Chureh met with a severe loss in the death of the Rev. Francis Nagot, whose name is identified with the Catholie Chureh in the United States, and whom St. Sulpiee will ever revere as one of her most distinguished men. Of his arrival and labors in founding the seminary and

* MSS. of the late Bishop Bruté of Vincennes.

college at Baltimore we have already spoken. He was born at Tours on the 19th of April, 1734, and after a careful education at the hands of the Jesuit Fathers, entered the Congregation of St. Sulpice, and for a time taught divinity at Nantes. Ill health compelled his return to Paris, where he directed the Little and subsequently the Great or Theological Seminary. His time was devoted not merely to the duties, but also to the exercise of good works. In America he formed the noblest of our early clergy, and labored zealously among the French Catholics. A paralytic attack and subsequent infirmities compelled him in 1810 to resign his post as Superior, a step which he had long sought to take. Eminent as a confessor and a preacher, he was a model of poverty and humility. As a writer, he was the author of the well-known "Tableau Général des principales conversions," and of a Life of Mr. Olier, the venerable founder of St. Sulpice, as well as of a French translation of the Catholic Christian, Butler's Feasts and Fasts, and many of Bishop Hay's excellent works, which, as is usual with the followers of Mr. Olier, all appeared anonymously.*

The death of this aged and holy clergyman warned the archbishop to consolidate the great work of his life, and Dr. Neale, immediately on his accession, had presented to the Sovereign Pontiff a petition requesting power to establish a monastery of the Visitation at Georgetown, enjoying all the rights and privileges of the religious houses of the Institute. Pius VII. approved the motives of this petition in 1816, and the venerable archbishop had thus the consolation before dying of instituting the Sisters at Georgetown as a regular community of the order founded by the holy Bishop of Geneva and St. Jane Frances de Chantal. This crowned his career on earth.

He again proved his paternal attachment to these holy reli-

* Laity's Directory for 1822, p. 129.

gious, by giving them as director a priest full of zeal, the Abbé Clorivière,* nephew of the celebrated Jesuit of that name, and less known in France as a priest than as a royalist chief under the name of Limoélan.

Joseph Pierre Picot de Limoélan de Clorivière belonged to a noble family in Brittany, was born at Broons, November 4th, 1768, and was a schoolfellow of Chateaubriand. He was an officer in the army of Louis XVI. when the revolution broke out. He embraced with ardor the Vendean cause, was made a Chevalier of St. Louis in 1800, and became a Major-general under George Cadoudal. Implicated at Paris in the affair of the infernal machine of the 3d Nivose, against the life of the First Consul, Limoélan escaped only by a kind of miracle from the pursuit of the police, and after being long concealed in Brittany, he resolved to emigrate to America. Affianced to a young lady of Versailles, he wrote to the family before embarking, to ask his intended to proceed to the United States to celebrate their marriage. The lady, however, replied that at the period when Limoélan was in the greatest danger, she had made a vow of celibacy if her affianced should escape, and she courageously sacrificed her most tender affections to be faithful to the promise which she had made to Heaven. The young officer was enlightened in turn by this example, and he entered the seminary at Baltimore in 1808.† Ordained in 1812, De Clorivière was the eighteenth ecclesiastic who came from that Sulpitian establishment, which has rendered such service to the Church in America. Archbishop Carroll, appreciating the consummate prudence and merit of De Clorivière,

* The Georgetown MSS. say, however, that he was appointed Director by Archbishop Maréchal.

† St. Beuvè made Limoélan figure in his romance "Volupté," but so distorted his character and misinterpreted his conduct as to provoke an answer from the family. The young lady to whom he had been betrothed was Mlle. Jenne d'Albert. She did not, however, complete the sacrifice, as he had done, by consecrating herself to God in the religious state.

sent him immediately to Charleston to resist the usurpation of power by the laity in that city. The Breton priest displayed no less energy than conciliation in the most difficult circumstances, and after some years of effort, succeeded in reforming inveterate abuses. Called then to direct the nuns, he displayed the qualities essential to his new position, and he became in a measure the second founder of the Visitation. Before leaving the subject, we may make our closing remarks on the Order in which he took so lively an interest. In spite of all efforts, the foundation of Alice Lalor was not shielded from new trials. In 1824 its financial embarrassments were so great, and the poverty of the community was so extreme, that they came to the sad resolution of dispersing. But God came to their aid at the very moment when the Sisters had courageously made up their minds to the sacrifice. A wealthy Spanish merchant in New York, the late John B. Lasala, sent two of his daughters to the Visitation school, paying several years' board in advance. This timely aid enabled them to await the assistance which Mr. De Clorivière's generosity prepared for them. He had ordered his property in Brittany to be sold, in order to give the proceeds to the Visitation. The transaction met with delay, but he was at last able to carry out his projects, and he now built, at his own expense, the academy, and the elegant chapel dedicated to the Sacred Heart of Jesus. He also contributed by his donations to the establishment of the free school for girls.

"The happiness of the Sisters in possessing so good a spiritual father was not to last. Mr. Clorivière had greatly contributed to the glory of God, and it now remained for God to glorify him in his turn. He had placed the community in a flourishing state, and had done all in his power to promote its success. He was attacked with apoplexy, and did not long survive the stroke. He retained the use of his senses, and requested that they would bury him in the middle of the vault, and raise over his body a

tomb, which would serve, at the burial of the Sisters, as a resting-place for the coffin whilst the funeral ceremony was performed. He had during life been of service to the Sisters, and wished to be so even after death."*

Thus died, in 1826, the Rev. Mr. De Clorivière, leaving a memory still in veneration,† and in his person expired one of those holy French priests who may be classed among the founders of the Church in the United States.‡

After his death, the Rev. Mr. Wheeler, of Baltimore, became the spiritual director of the Visitation, and ere long he made a voyage to Europe for the good of that community. The Georgetown Sisters, constantly fearing that they were remiss in the exact observance of their rule, as taught by St. Francis de Sales and St. Frances de Chantal, never abandoned the design of having among them some nuns full of the spirit and traditions of the communities in France and Savoy. Mr. Wheeler succeeded in his mission, and in August, 1829, brought back with him Sister Mary Agatha Langlois, of Mans, Sister Magdalen d'Aréges, of

* MSS. of the Visitation, communicated by the venerable Mother Mary Augustine Cleary, Superioress in 1854.

† By his will he condemned to the flames the voluminous memoirs which he had written on the events in which he had taken so active a part in France. This clause was faithfully executed at his death, and in an historical point of view is to be regretted. Mother Cleary recollects that Mr. De Clorivière showed her the bundles containing the memoirs, telling her that at the end of every year he sealed the account of the year, and never opened it again; and he added that they contained much of interest both to history and to religion.

‡ Bishop England's Works, iii. 253. Peter Joseph Picot de Clorivière, the uncle of the former, was born at St. Malo in 1735, and entered the novitiate of the Society of Jesus in 1756, was detained a prisoner by Napoleon from 1804 to 1809, was Superior of the Jesuits on the re-establishment of the Society in 1814, and died at Paris in 1824. In 1790 and 1809, Bishop Carroll, who was very intimately connected with Father De Clorivière, pressed him to come to America, but the Father thought that he could do more good in France and in Paris itself, even during the Reign of Terror. From the similarity of names, we may infer that the nephew was a godson of the uncle.

Fribourg, and Sister Mary Regis Mordant, of Valence. These three nuns remained three years at Georgetown, and then returned to France, seeing by the religious spirit reigning in the community, and by the exact observance of the rules, that their presence was no longer necessary.

On the 9th of September, 1846, the nuns had the affliction of losing their venerable foundress, known in religion under the name of Mary Theresa.

"When she was informed that the doctor judged her in danger of death, she with a heavenly expression exclaimed, 'Glory be to God!' She had no other wish than that the will of God should be accomplished, and concluding that the information implied the Divine will, she rejoiced at the news. The good odor of edification she had invariably diffused around her became now stronger. It was with sentiments of peculiar veneration the Sisters approached her bedside. To dwell upon her virtues would be to make the eulogy of virtue. Suffice it then to say that, like the aurora, they increased till they reached meridian splendor. Her pure spirit was freed from the prison of the body to wing its flight to the realms above. May our death be like to hers."*

The Order of the Visitation now comprises nine houses in the United States, all founded directly by the mother house at Georgetown, except those at Wheeling and Keokuk. In these they have day and boarding schools for young ladies, as well as day-schools for the poor. The education received in their institutions is remarkably good, and the foundation of Miss Lalor has been an immense service to America.

We have thus followed to our times this glory of Archbishop Neale. Forseeing his approaching end, that holy prelate had in

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* We are indebted for these precious details to manuscripts furnished us by the venerable Mother Mary Augustine Cleary, to whom we here express our gratitude for the interest she has taken in our labors and the aid which she has afforded.

1815 petitioned the Sovereign Pontiff to associate to him in the administration of his diocese Bishop Cheverus of Boston, with a right of succession to the See of Baltimore. Pius VII. consented, but wished first to know how he was to replace Bishop Cheverus at Boston. Archbishop Neale invited the latter to Baltimore to confer with him on the intentions of the Holy Father, but Bishop Cheverus no sooner discovered the motive than he begged to be left at Boston. He strongly urged the archbishop to take in preference a coadjutor, and named several Jesuits and Mr. Maréchal, a priest of St. Sulpice. He also wrote on the subject to the Congregation "de propaganda fide:"

"The Church of Boston has become to me a beloved spouse, and I have never had a thought of abandoning her. It is the universal belief, as well as my own, that the Catholic religion would suffer great injury by my removal and the appointment of a new bishop, who would be unacquainted with and unknown to the diocese, however superior his merits to mine. Baltimore has many priests worthier than I am (I say it from the bottom of my soul and before God), especially among the Jesuit Fathers, whose excellent qualities, whose piety, zeal, and indefatigable labors are beyond all praise. The seminary of Baltimore also offers men of truly apostolical character, two of whom have already been raised to the Episcopacy, and are the delight and glory of the Church in the United States. I earnestly pray, therefore, that some one more worthy than myself may be chosen for the coadjutorship of Baltimore."*

Archbishop Neale at last yielded to his friend's wishes, and on the refusal of several Jesuits, he asked the Holy See to appoint Mr. Maréchal as his coadjutor. As soon as Bishop Cheverus knew this decision he wrote to Rome, asking to remain at Boston.

* Life of Cardinal Cheverus, by the Rev. J. Huen Dubourg. Phil. 1839; p. 106. This is translated by Robert Walsh, Esq.; but the real author is the Rev. Mr. Hamon, a Sulpitian, as appears by later French editions.

"I shall rejoice to see Mr. Maréchal performing the Episcopal functions at Baltimore, where he and his brethren of St. Sulpice have been the masters and models of the clergy, and have conciliated universal regard."

Pius VII. approved the new arrangement, and by a brief of July 24, 1817, he appointed Mr. Ambrose Maréchal coadjutor to the Archbishop of Baltimore, with the title of Bishop of Stauropolis. But before the date even of the brief, Archbishop Neale had sunk under his infirmities. He died at Georgetown, on the 15th of June, 1817, and his mortal remains were laid in the convent chapel of the Visitation, where they still remain. "Thus," says his biographer, "thus in death was he placed where his affections were strongest in life; and thus, in the last honors to his mortal remains, was preserved a parallel to the last sad tribute to St. Francis of Sales. The body of Archbishop Neale sleeps under the chapel of the convent founded by him in America; that of St. Francis under the church of the convent which he founded in Europe. Annecy has her saint; so may we hope that Georgetown has hers."*

Before his death Archbishop Neale had the satisfaction of learning that a bishop had been consecrated for New Orleans, and that the reorganization of that diocese presaged better days for the Church in the United States. A See had been founded in 1793 at the capital of Louisiana, then a Spanish province, and the diocese had been intrusted to the Rt. Rev. Luis Peñalver y Cardenas, who administered it from 1795 to 1801; but as that colony changed masters three times in three years, great disorders ensued in the ecclesiastical administration, and Archbishop Carroll, canonically intrusted with the administration of the vacant See, could afford only an imperfect remedy to the evils of that church. The captivity of the Holy Father frustrated all hopes of

* Notice on the Most Rev. Leonard Neale, by M. C. Jenkins, in the Catholic Magazine for 1844, p. 512.

any definitive arrangement, and then what authority could be exercised by the bishops of Baltimore over a city a thousand miles off? The Abbé Dubourg, a priest of St. Sulpice at Baltimore, had been appointed in 1812 administrator of New Orleans. At last the pacification of the Church and of Europe, in 1815, permitted the Holy Father to regulate the affairs of that distant See, and Mr. Dubourg was consecrated Bishop of New Orleans on the 28th of September, 1815, at the capital of the Christian world.*

The bulls appointing Archbishop Maréchal did not reach Baltimore till the 10th of November, 1817, five months after the death of his venerable predecessor, and he was consecrated on the 14th of December following, by Bishop Cheverus of Boston. Ambrose Maréchal, thus raised to the primacy of the American Church, was born at Ingre, near Orleans, in 1768.† When he had completed his classical course, he felt a vocation for the ecclesiastical state, but his family opposed his designs so warmly that he at first yielded to their desires, and began the study of law, intending to practise at the bar. The young advocate soon found, however, that he was called to a far different life, and after having shown all due deference to his family's wishes, at last entered the Sulpitian Seminary at Orleans. The persecutions of revolutionary France did not shake his resolution, but he resolved to depart from a land that martyred its faithful clergy, and he embarked at Bordeaux for the United States, with the Abbés Matignon, Richard, and Ciquard. It was on the very eve of his embarkation that the young Abbé Maréchal was privately ordained, and such were the horrors of those unhappy times, that he was even prevented from saying Mass. He celebrated the Holy Sacrifice for the first time at Baltimore, where he arrived

* Life of the Rt. Rev. B. J. Flaget, by M. J. Spalding, Bishop of Louisville. Louisville, 1852, p. 166.

† We adopt the date given in American biographies of the prelate. The Annals of the Propagation of the Faith, iv. 224, give as the date the year 1762.

with his companions on the 24th of June, 1792. It was Mr Emery's intention to open at Baltimore an academy for mathematical sciences, and Mr. Maréchal was thought of as one of the professors; but this project having been abandoned, the young priest was successively sent as missionary to St. Mary's county and to Bohemia. In 1799 he was called to functions more in harmony with his vocation as a Sulpitian, and became professor of theology at the seminary in Baltimore. He was soon after sent to teach philosophy in the Jesuit college at Georgetown, and then returned to Baltimore to continue his courses of theology, in which he displayed no less science than talent. After some years, however, the seminary was deprived of the services of its eloquent professor. Religious affairs in France having assumed a brighter aspect, the Superior of St. Sulpice recalled the Abbé Maréchal to aid him in reorganizing and directing several houses of the Society. Obedience here was easy, as it wafted him back to his native shores. Mr. Maréchal accordingly arrived in France in July, 1803, and was employed with distinction in several ecclesiastical institutions, especially at St. Flour, Lyons, and Aix. Those who studied under him always preserved the deepest veneration, a proof of which exists in the rich present sent him by the priests of Marseilles, when they learned his elevation to the Episcopacy. It consists of a superb marble altar, which still adorns the cathedral in Baltimore, and which by its inscription recalls the gratitude and affection of scholars for their master.*

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* The inscription is:

Hoc Altare
A Massiliensibus Sacerdotibus
Ambr. Archiepo. Balt.
Eorum in Sacra Theologia olim Professori
Grate oblatum
Ipse Deo Salvatori in honorem ejus Sanctissimæ
Matris
Consecravit die 31a Maii 1821.

See sketch in Catholic Almanac for 1836. U. S. Cath. Mag. for 1845, p. 82.

Meanwhile his American friends wrote constantly, expressing regret for his absence, and reminding him of the good he might still be doing in Baltimore. When, therefore, the imperial government, in 1812, took from the Sulpitians the direction of the Seminaries, the learned professor yielded to the entreaties of his friends, and re-embarked for the United States. He at once resumed his old functions at St. Mary's Seminary, and was for a time President of the College. This life of study, so akin to his taste, was not, however, to last; and in 1816 he was informed of his nomination by the Sovereign Pontiff to the see of Philadelphia. In vain did he endeavor to escape these honors: it was only to have far greater imposed upon him by pontifical authority. He alleged the importance of leaving him at his studies, at least till the completion of a theological work adapted to the religious condition of the United States. But the Church chose to employ his merit in more eminent functions, and Mr. Maréchal consented to become Archbishop of Baltimore.

The earlier days of his administration were thick sown with trials of the most painful character. The Catholics in the United States, living amid a Protestant population, and influenced by the surrounding ideas of independence, have not always shown the subordination ever to be desired towards pastors. The temporal administration of the churches is the source of constant collisions; and the laity, seeing the manner in which the Protestant churches are managed, too frequently usurp powers not their own. Archbishop Maréchal had thus to struggle with a spirit of insubordination and faction, which threatened to result in an open schism. In this difficult position, the prelate displayed that zeal, that prudence, that devotion to his flock, that firm adherence to true principles, which have ever characterized great bishops, and which eventually checked the progress of the disorder, under which the cause of religion threatened to sink. His pastoral in 1819 showed the extent of the evil and the wisdom of the remedy.

It laid down with preciseness the reciprocal rights and duties of the clergy and laity; it shows the entire inaptitude of the latter to interfere in the spiritual government of the Church, and points out to the priests the calamities which would afflict religion, if they neglected the obligations of their sacerdotal character. It maintains the exclusive right for the episcopal authority, of appointing priests to parishes and for other duties, and concludes in these words: "In the midst of the troubles and persecutions to which you are now, or may hereafter be exposed, be careful, after the example of the Saints, dearest brethren, daily to entreat with fervor your heavenly Father, to take under his special protection yourselves, your families, your friends, your pastors, and all the Catholics of the United States. The Church of Christ in this country is now in affliction. Dissensions and scandals threaten to destroy her peace and happiness. As for you, dear brethren, strive to console her by every possible mark of respect, attachment, obedience, and love; for though surrounded with difficulties, though even attacked by some unnatural children, still she is your mother, your protectress, your guide on earth, and the organ by which Divine mercy communicates to you the treasure of His grace, and all the means of salvation.*"

Other obstacles, of a more personal character, added to the burdens of the episcopate, in the case of Archbishop Maréchal. Yet, his administration was not without its consolations, not the least of which was the continued success and permanent establishment of Mount St. Mary's seminary and college. Of this hive of the American clergy—for it has given the Church two archbishops, eight bishops, and a large proportion of our most zealous and useful priests—we must now treat.†

The Rev. John Dubois, of whom we shall hereafter speak more at length,‡ was stationed, in 1808, at Frederick, and once a

* U. S. Catholic Magazine for 1845, p. 36.

† Metropolitan, Vol. iv. 410. ‡ Pages 161, 397.

month celebrated the holy sacrifice in the private chapel of Aloysius Elder, Esq., as his predeeessors had done for many years. The better days, however, now justified the ereetion of a church, and the zealous priest began to erect, near Emmetsburg, a church, on a rising ground, which he named Mount St. Mary's. A church did not satisfy his zeal, he sought also to found a school, which should furnish eandidates for holy orders; and, in all humility, began his labors, to carry out the idea whieh he had conceived. Purchasing a log-hut near the church, he opened his school, in 1808, and having, in the following year, joined the Sulpitians, he reeeived the pupils of their establishment at Pigeon Hill. His little log-hut, and a small briek-house in the neighborhood, no longer sufficed, so that he purchased the present site of the eollege, and, ereeting suitable buildings, resigned his log-cabin to Mother Seton, who made it the eradle of her order.

The first college at the mountain was but a row of log-cabins, themselves the work of several years' toil, for the founder had but little means. Yet all joined in his labors, and, by their united efforts, grounds were cleared, gardens and orehards planted, and roads cut. In spite, however, of these disadvantages, the well-known ability of Mr. Dubois drew pupils to his rural school, though the payment in kind often corresponded to the style rather than to the wants of the establishment. And the school, though strictly Catholic, increased, so that its ever cheerful and laborious president could not, in 1812, have had less than sixty pupils under his care. Of his associates in the foundation, none deserves a higher praise than one whom Catholics have learned to style the sainted Bruté, whose name is no less indissolubly united to Mount St. Mary's than to Vineennes, of which he died bishop. Removed, for a time, to St. Mary's Seminary, in Baltimore, Mr. Bruté returned to the Mountain in 1818, and, opening the class of theology, made the establishment a seminary as well as a college, thus giving it the present form and its present stability

By this time, too, pupils had become teachers, and the Rev. Roger Smith, Nicholas Kerney, Alexius Elder, George Elder, founder of St. Joseph's at Bardstown, and William Byrne, founder of St. Mary's, in the same State; Charles Constantine Pise, John B. Purcell, now Archbishop of Cincinnati, John Hughes, now Archbishop of New York, with his former coadjutor, the Bishop of Albany, all, with many another priest and prelate, taught, in their younger days, the classes at the Mountain.

Mr. Bruté's talents, during the next sixteen years which he spent here, availed the institution not only as a professor: as a treasurer, his method and system extricated it from many pecuniary embarrassments, and placed matters in a secure shape.

So complete had been the success, and so promising were now their hopes, that Dr. Dubois, soon after the separation from the Sulpitians, in 1819, resolved to erect a stone edifice for the accommodation of his pupils. This work Archbishop Maréchal approved and encouraged. Accordingly, in the spring of 1824, a handsome building, of three stories high, and ninety-five feet by forty in extent, was raised on the mountain; but, just as all were preparing, at Whitsuntide, to enter, to their grief and regret it was fired by accident or design, and, in a few hours, nothing remained but a mass of smoking ruins. Undaunted by this disaster, which Doctor Pise has embalmed in our memories in classic verse,* Dr. Dubois at once began the erection of a new and grander college. Great were the trials it imposed upon him and the companions of his labors, but, aided by the generous contributions of the neighbors, and of Catholics in various parts, the great work was completed, just as the illustrious founder was called to occupy the see of New York, in 1826.

The Rev. Michael de Burgo Egan, a nephew of the first bishop of Philadelphia, now became president of his Alma Mater; but

* Metropolitan, Vol. iv. p. 575.

his health was feeble, and could not second his piety and zeal. A voyage to Europe failed to restore him, and he died at Marseilles, leaving the Society of the Blessed Virgin, which he founded, to be the monument of his gentle virtue.

The present eminent Archbishop of Cincinnati, the Most Rev. John B. Purcell, was the next president, and to his exertions it owes no little of its present distinction. He obtained for the college a charter of incorporation from the Legislature, and, importing costly apparatus, established all that was needed—classes of the natural sciences. The commencements of the institution, which date from this period, are always attended with interest, and prove the ability with which it has been directed by the Rev. Francis B. Jameson, the Rev. Thomas R. Butler, and by its present president, the Rev. John McCaffrey.*

While the illustrious Dubois was consolidating a work so important to his diocese, Archbishop Maréchal was still more consoled by the increase of Catholics, and by the numbers whom the clergy found in sections where they least expected to meet any.

It will not be useless to define here in what this increase of the Catholic population consists, of which we must render an account periodically in each diocese, and which has made it necessary to multiply the bishops from one to forty in the space of sixty years. The immigration, chiefly from Ireland, scattering over the country, presented on all sides little congregations ready for a pastor. When he came, Catholics, or the children of Catholics who had almost lost the faith in the absence of religious teachers, gathered around, and converts came silently dropping in, chiefly, however, from the more enlightened classes. The mass of the American people have not been reached. In vain did Thayer and the Barbers, in early times, and other eminent converts since, present the faith to their countrymen; the number of

* The Metropolitan, iv. 410. United States Catholic Magazine, v. 86.

those who listen or examine is extremely small. To save the scattered Catholics and their children is, and will be for a time, the great effort of the limited number of the clergy.

The vast extent of the diocese of Baltimore now called for a division, and in 1818 the Rev. Robert Browne, an Irish Augustinian, who had been, for many years, a missionary at Augusta, in the State of Georgia, proceeded to Rome, bearing a petition from the Catholics, soliciting the erection of a new diocese, to comprise the States of North and South Carolina and Georgia; for though few and scattered, the Catholics were so remote from the episcopal See, that their interests were unavoidably neglected.

The Holy See examined the question with its usual maturity, and resolved to erect Virginia into a diocese of which Richmond should be the episcopal See, and the two Carolinas and Georgia into another, the bishop of which should reside at Charleston. To the latter See the Holy Father appointed the Rev. John England, pastor of Brandon, in the diocese of Cork, who was already favorably known in the United States. Of this diocese, under his able rule, we shall elsewhere speak. Of the progress of religion in those States prior to his appointment, a few words will suffice. Catholic emigrants, at an early day, settled at North Carolina, and as early as 1737 are said to have had a priest at Bathtown, on the Pimlico, around which they lay chiefly.*

At the Revolution, however, these seem to have disappeared, and few Catholics could be found in the States where the Catholics, De Kalb and Pulaski, fought and fell.

A French priest accompanied some fugitives from St. Domingo towards the close of the century, and other priests, among whom we may note the Rev. Dr. O'Gallagher, the opponent of Wharton,† and Father Brown, first labored among the other Catholics.

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* Bicknell's Nat. Hist. of N. Carolina. Dublin, 1787. † See p. 374-5.

Virginia was allotted by the Holy Father to the care of the Rev. Patriek Kelly, then president of Birehfield College, near Kilkenny. That prelate was aeeordingly eonseerated and came to Ameriea in 1821. Here he found nothing prepared to reeeive him, and Arehbishop Maréchal opposed to the separate administration of the newly erected diocese. As the Archbishop had already written to Rome to urge his views, Dr. Kelly remained at Norfolk, laboring zealously on the mission, and directing a school which he had opened. When the Holy See at last assented to the request of the Archbishop of Baltimore, Dr. Kelly, now appointed to the united sees of Waterford and Lismore, returned to Ireland, and direeted the two dioceses till his death, on the 8th of October, 1829.

The dioeese of Richmond, thus ereeted in 1821, continued to be administered by the Archbishops of Baltimore for twenty years, nor did any bishop sit in Riehmond till 1841, when the present Bishop of Wheeling was appointed to the See.

While the extensive diocese of Baltimore was thus subdivided, Bishop Flaget, of Bardstown, was also soliciting at Rome the division of his; and by his Bull of June 19th, 1821, Pius VII. founded the See of Cineinnati, and called to it Father Edward Fenwiek, a Marylander, and long a Dominican missionary in Kentueky. The new bishop was consecrated by Bishop Flaget, January 13th, 1822, at St. Rose's Convent, Kentucky; and thus, at the commencement of 1822, the United States were divided into nine dioceses, viz.:

1. Baltimore, comprising Maryland and the District of Columbia.

2. Boston, comprising the six New England States.

3. New York, eomprising the State of New York and half of New Jersey.

4. Philadelphia, comprising Pennsylvania, Delaware, and half of New Jersey.

5. Bardstown, comprising Kentucky and Tennessee.

6. Charleston, comprising the two Carolinas and Georgia.

7. Richmond, comprising the State of Virginia, and administered by the Archbishop of Baltimore.

8. Cincinnati, comprising Ohio, Michigan, and Northwest Territory.

9. New Orleans, comprising Louisiana, Mississippi, and Missouri.

Archbishop Maréchal had the consolation of opening for divine worship the cathedral of Baltimore, which had been begun by Archbishop Carroll eighteen years before. On the 31st of May, 1821, this beautiful church was solemnly dedicated, and its Byzantine architecture, though not a model of taste, is not destitute of grandeur in its proportion. Its situation on the summit of a pyramidal hill, on which the houses of the city are built, gives to Baltimore the aspect of an entirely Catholic city, where the cathedral towers above all the other monuments, as in our European cities. The archbishop obtained in France numerous presents, a painting and vestments, with which he adorned the temple that he had raised. Archbishop Maréchal could here display all the pomp of our worship, being aided by the Sulpitians of the seminary, who had preserved all the traditions of the ceremonial. Nothing is more desirable than thus to surround religion with the dignity which is its noblest apanage. The poverty of the sanctuary, or their narrow precincts, too often deprives the faithful in the United States of the most imposing solemnities. The absence of ceremonies likens our churches to the coldness of sectarian halls, but the pomp of worship, while it revives the faith of Catholics, produces a salutary impression on such of our separated brethren as witness it. Nothing is, then, more desirable than to see large churches multiplied in the United States, and Archbishop Maréchal was one of the first to appreciate the advantage which religion might derive from them.

The Society of St. Sulpice, which was initiating the American clergy in the study of theology as well as in the rubrics and ceremonial, at one time assumed a great development in the United States. At Baltimore they had directed, since 1791, the seminary and the college of St. Mary's; in 1806, the Abbé Dillet founded, at Pigeon Hills in Pennsylvania, a college intended to give a religious education to boys whose piety and qualities seemed to show a decided vocation for the priesthood. No scholar was received except on the recommendation of his confessor. In 1809 the Abbé Dubois founded, near Emmitsburg, the seminary and college of Mount St. Mary's, and affiliated himself to the Society of St. Sulpice, in order to carry on this double establishment. But in 1819 the Sulpitians resolved to limit their sphere of action, and Mount St. Mary's ceased to be under their superintendence. They also suppressed, in 1852, their college of St. Mary's, replaced, however, by Loyola College, a new institution of the Jesuits. At the present moment, St. Sulpice directs only two establishments in the United States—St. Mary's Seminary, which numbers twenty-three theologians, and the Preparatory Seminary of St. Charles, which contains forty-two scholars. This latter institution is within a few miles of Baltimore, offering greater advantages than Pigeon Hills, which it superseded in 1849. These two houses, as well as the seminary of Montreal, maintain a close union with the Society in Paris, and visitors are sent from France at short intervals.*

Archbishop Maréchal had the consolation of seeing miraculous cures effected in his diocese by the prayers of Prince Alexander

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* St. Mary's Seminary has had only four Superiors since its foundation: 1791, Francis Nagot; 1810, John Tessier; 1833, Deluol; 1849, Francis Lhomme. The Superior is always a Vicar-general. St. Mary's College has had among its celebrated Presidents—1804, Dubourg, afterwards Bishop of New Orleans; 1818, Bruté, afterwards Bishop of Vincennes; 1829, Eccleston, afterwards Archbishop of Baltimore; 1834, Chanche, Bishop of Natchez. Mount St. Mary's retained Mr. Dubois as President from 1809 to 1826. On

Hohenlohe, and he might hope that God had regarded with a favorable eye the Church in America, to which such favors were reserved. On the 10th of March, 1824, Mrs. Anne Mattingly, at the point of death, given up by physicians, was suddenly cured on the last day of a novena which she had undertaken in conformity with the directions of the holy prince. The fame of this extraordinary cure was immense, for it took place at Washington, the capital of the United States, of which city her brother was mayor at the time. Her cure was perfect, and she lived thirty years after it, dying only in 1855.

The miraculous cure of a Visitation nun, at Georgetown, took place soon after, and these two events, supported by the most authentic and most respectable testimony, exercised a considerable influence in bringing many Protestants to study the Catholic dogmas.*

Archbishop Maréchal went to Rome in the latter part of 1821, to lay the state of his diocese before the Sovereign Pontiff. In 1826 he visited Canada, whither the interests of religion led him, for he shrank from no fatigue at the call of duty. But the cruel pangs of a dropsy in the chest soon condemned him to absolute repose. He bore the pains of a long illness with Christian courage, and died on the 29th of January, 1828, in the expectation of a blessed immortality.

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his appointment to the See of New York, the Rev. Deburgo Egan, an alumnus of the institution, succeeded him. After him, Rev. John Purcell, now Archbishop of Cincinnati, became President. The seminary and college are now under the direction of the Rev. John McCaffrey. The seminary contains fourteen theologians; the college, one hundred and seventy-five scholars.

* The testimony as to Mrs. Mattingly's cure takes up fifty pages in the third volume of Bishop England's works.

CHAPTER IX.

DIOCESE OF BALTIMORE—(1828–1829).

Most Rev. James Whitfield, fourth Archbishop of Baltimore—The Oblates of St. Frances and the colored Catholics—The Association for the Propagation of the Faith and the Leopoldine Society—First Provincial Council of Baltimore, and a retrospect on previous synods of the clergy.

As soon as Archbishop Maréchal felt the first symptoms of the disease that was to carry him off, he applied to the Holy See for a coadjutor to succeed him in his important post. The name of Dr. James Whitfield was the first on the list of persons which he submitted to the choice of the Holy Father, and by a brief of the 8th of January, 1828, Leo XII., acceding to the archbishop's request, appointed Dr. Whitfield coadjutor, with the title of Bishop of Apollonia, *in partibus*. The brief did not arrive until after Archbishop Maréchal had expired, and Dr. Whitfield was consecrated Archbishop of Baltimore on Whitsunday, the 25th of May, 1828. The venerable Bishop of Bardstown, Monseigneur Flaget, was the consecrator, and he was so impressed with the importance of his august functions, that on Ascension day he began a retreat with the archbishop elect, in order to purify his heart, and raise his soul to God, in preparation for the great act he was about to perform. "This Sunday of Pentecost was the most grand, the most august, the most honorable day that ever shone on the Bishop of Bardstown."*

James Whitfield was born at Liverpool, England, on the 3d of November, 1770, and belonged to a very respectable mercantile family, who gave him all the advantages of a sound education.

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* Life of Bishop Flaget, by M. J. Spalding, Bishop of Louisville, p. 262.

At the age of seventeen he lost his father and became the sole protector of his mother.

In order to dissipate her melancholy he took her to Italy, and after spending some years there in commercial affairs, young Whitfield went to France, in order to pass over to England. It was just at this moment that Napoleon decreed that every Englishman discovered on French soil should be retained a prisoner. James Whitfield spent most of the period of his exile at Lyons, and there formed an acquaintance with the Abbé Maréchal, the future Archbishop of Baltimore, then Professor of Divinity in the seminary of St. Irenæus, at Lyons. The young man's piety soon disposed him to embrace the ecclesiastical state. He entered the seminary under the direction of his learned friend, and was soon distinguished for his ardor as a student and for his solidity of judgment. He was ordained at Lyons in 1809, and on his mother's death returned to England, where he was for some time appointed to the parish of Crosby. When the Abbé Maréchal was raised to the dignity of Archbishop of Baltimore, he wrote to his friend, begging him to come and share the cares of a diocese whose wants were so great. Mr. Whitfield yielded to the desire of his old tutor, and he landed in the United States on the 8th of September, 1817. He was at first stationed at St. Peter's Church, Baltimore, and then became one of the Vicars-general of the diocese. In 1825, by a special indult of the Court of Rome, the archbishop solemnly conferred on Mr. Whitfield and two other eminent clergymen of Baltimore the grade of Doctor of Divinity; and the ceremony, full of interest for Catholics, was hailed by them with joy as the commencement of a faculty of theology in America. In the same year Archbishop Maréchal approved the religious community of the Sisters Oblates of St. Frances, formed of colored women, for the instruction of children of the African race. Dr. Whitfield took a deep interest in this foundation, and seconded the effort of Mr. Joubert, a priest of St. Sulpice, who,

seeing so many little negresses plunged in the deepest ignorance, assembled several excellent women of that class to take care of these children. After long trials, Mr. Joubert thought that he might ask the archbishop to permit them to take vows. Approved on the 5th of June, 1825, they were also recognized at Rome by the Holy See on the 2d of October, 1831, and enjoyed all the privileges and indulgences accorded to the Oblates at Rome. "The Almighty has blessed the efforts of the worthy Mr. Joubert," wrote Rev. Mr. Odin, in 1834; "there are already twelve of these sisters; their school is very numerous, piety and fervor reign among them, and they render great services to religion."* The community now contains fourteen professed sisters and three novices; they keep a girls' school, with one hundred and thirty-five scholars, and a boys' school, with fifty.† This is but a small development, and the good to be done among the blacks would need a very large community. But the clergy has never been able to cope with the work before them, and the various Archbishops of Baltimore have all deplored their inability to undertake the evangelization of the blacks, as they would desire. "How distressing it is," wrote Archbishop Whitfield, in 1832, "to be unable to send missionaries to Virginia, where there are five hundred thousand negroes! It is indubitable that had we missionaries and funds to support them, prodigies would be

* Annales de la Propagation de la Foi, vii. 167. Letter of Mr. Odin, Lazarist, now Bishop of Galveston.

† The Oblates of Rome were founded by St. Frances de Buxo, born at Rome in 1384. Although married, she assembled some pious widows and holy young women in community, in 1433; gave them the rule of St. Benedict, with special constitutions, and solicited the approval of Pope Eugene IV., which was granted. On her husband's death in 1436, Frances entered the community which she had organized; she died there in 1440, and was canonized by Pope Paul V. in 1608. The Oblates of Rome do not take solemn vows. Their numbers are generally filled up from the most distinguished classes of society, and many princesses have been members of the order, while their sisters in America are taken in the humblest condition. Such is the equality of the great Christian family before God.

effected in this vast and untilled field. In Maryland blacks are converted every day, and many of them are good Catholics and excellent Christians. At Baltimore many are frequent communicants, and three hundred or four hundred receive the Blessed Sacrament the first Sunday of every month. It is the same throughout Maryland, where there are a great many Catholics among the negroes."* Some years after, Archbishop Eccleston, successor of Archbishop Whitfield, wrote, in 1838: "The slaves present a vast and rich harvest to the apostolic laborer. I do not believe that there is in this country, without excepting the Indians, a class of men among whom it is possible to do more good. But far from being able to do what I would desire for the salvation of the unhappy negroes, I see myself unable to meet the wants of the thousands of whites, who, equally deprived of the succors of religion, feel most keenly their spiritual abandonment."†

This sad state of things has not ceased to exist, for the clergy are still far too few to devote themselves especially to the conversion of the blacks. There are many negro Catholics in Louisiana, Missouri, Maryland, and New York, but in general it is the fanaticism of Wesley that is preached with success to the colored people, and a part of the slaves follow the superstitious practices of that sect, while a large number preserve the gross worship of *Fetichism.* We cannot but express our wish that the work of the worthy Mr. Joubert may obtain a wide extension, and that the pious Oblates, of whom he is the founder, may be propagated in all directions, in order to bring up the colored children in the truths of Christianity.‡

One of the first acts of Archbishop Whitfield's administration was the visitation of his diocese, which, in 1828, comprised fifty-

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* Annales de la Propagation de la Foi, v. 722.

† Annales de la Propagation de la Foi, x. 498.

‡ James Hector Joubert was born at St. Jean d'Angely, September 6th, 1777. In 1801 he went to St. Domingo, and thence to Baltimore, where he

two priests and from sixty thousand to eighty thousand Catholics. This visitation showed him the crying wants of the vast district committed to his care, and the feeble resources which he could control for the advancement of religion. His private fortune was considerable, and he now devoted his whole income to building churches and establishing useful institutions. Like his venerable predecessor, he invariably appealed for aid to the Association for the Propagation of the Faith, and by the returns of that body from 1825 to 1834, the Archbishop of Baltimore received thirty-two thousand francs. There was, moreover, a certain sum allotted for Mt. St. Mary's, and Louis XVIII. and Charles X. also sent, on several occasions, offerings to their Grand Almoner for the diocese of Baltimore. Still the Association for the Propagation of the Faith showed itself, at first, especially liberal to the dioceses of New Orleans and Bardstown. There all was to be created, while Maryland offered some resources to her clergy.

It was to aid the missions of the United States that the admirable Association for the Propagation of the Faith was established, and for this reason it becomes us to chronicle its rise.

In 1815, Bishop Dubourg of New Orleans, returning from Rome after his consecration, stopped a short time at Lyons, and preoccupied in mind with the wants of his diocese, recommended it warmly to the charity of the people of Lyons. The prelate spoke especially on the subject to a pious widow, whom he had formerly known in America, and imparted to her his idea of founding a society of alms-givers for the spiritual wants of Louisiana. For several ensuing years the lady merely collected such

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arrived in September, 1804. He soon after entered St. Mary's Seminary, and was the thirteenth priest ordained in that Sulpitian establishment. He spent the remainder of his life in the seminary, fulfilling with zeal the functions to which he was called, either as professor or as vice-president of the college.

little aid as she could, and sent it to Bishop Dubourg; but in 1822, a Vicar-general of New Orleans arrived at Lyons and gave new life to the charity of the benefactors of Louisiana. They had hitherto failed to aid sufficiently one single mission, yet for all that they resolved to aid all the missions in the world, and the principle of Catholicity infused into the new work drew down upon it the blessings of Heaven. On the 3d of May, 1822, the feast of the Finding of the Holy Cross, twelve persons met together at Lyons. The proceedings began by invoking the Holy Ghost; a priest then made a short recital of the sufferings of religion in America, and proposed the establishment of a vast association to furnish pecuniary resources for the missions of the whole world.

The assembly unanimously adopted this opinion, naming a president and committee to organize the association. The society soon absorbed another modest association, established in 1820, among the female silk operatives, to help the Christians in China. The combined efforts had the results which the partial attempts had never dreamed of attaining. The receipt of the first May was five hundred and twenty francs; that of the first year rose to fifteen thousand two hundred and seventy-two francs—over three thousand dollars.

The resources of which the Association for the Propagation of the Faith now disposes, enable it to distribute annually from three million to four million of francs—nearly a million dollars—among the missions of the five great divisions of the world.* Of this sum the amount allotted to the bishops of the United States varies from one hundred thousand to one hundred and fifty thousand dollars. From 1822 to 1853, the total of the contributions

* We have drawn these statistics from the annual accounts of the Society, made successively from 1822 to 1853. A writer in a late number of the Metropolitan has recently done the same, and called the attention of the Catholics of America to this debt of gratitude.

sent to missionaries has amounted to fifty-one million and ninety-three thousand francs, about one quarter of which has been devoted to the missions in the United States. Who can tell the number of churches and chapels built by this peasants' and operatives' penny a week—the number of missionaries whose expensive voyages it has paid—the number of conversions which these missionaries have effected—or, what is better, the number of Catholics saved from indifference and ultimate apostasy—the numbers on numbers enabled by their ministry to live a Christian life and escape eternal damnation? The history of the Church in the United States is, to some extent, the history of the results obtained by this association, and our object in writing is to stimulate the zeal of the associates and increase their number. As our readers follow our sketches they will see that the wants are daily greater, and that the ties between the young Church of America and the time-honored Church of France cry aloud for a perpetuation, not in a view of earthly fame, but for the greater glory of God. The first martyrs of Maine, New York, and Illinois came from the France which holds the ashes of Mary Magdalene, of Lazarus, and of Pothinus. Most, too, of the first bishops were natives of France; and after aiding the United States to achieve political independence, she has now the higher glory of aiding her for the last thirty years to extend the kingdom of Christ, "*Rex regnantium et Dominus dominantium.*"

The example given by the Association for the Propagation of the Faith has been moreover imitated in Germany. The Leopoldine Association, formed in Austria, has for its sole and special object the support of the American missions. It was established at Vienna on the 15th of April, 1829, at the time of a visit made by the Rev. Mr. Rézé, afterwards Bishop of Detroit, to solicit aid for the diocese of Cincinnati, of which he was Vicar-general. Its name is a memorial of the Archduchess Leopoldine, herself by marriage an American princess, and Empress of Brazil. The

Archduke Rudolph, Cardinal Archbishop of Olmutz, and brother of Francis II., at once became the protector of the association, and in inaugurating it pronounced these memorable words: "It behooves the Church of France, jealous of its ancient glories, to march in the fervor of its faith ever at the head and never behind the other churches of the world." And not for France alone do we claim this glory. In the extension of Christianity, in the propagation of truth, the Celtic race has ever led the way.

The Leopoldine Association spread over all the Austrian States. By 1832 it had sent to the United States over twenty-five thousand dollars, which had been distributed among the dioceses of Charleston, Philadelphia, Bardstown, and St. Louis. In 1834 the amount sent to America was sixteen thousand dollars. Of the subsequent labors of this charitable society we have no statistics, but we know that the dioceses in which the German immigration has centered receive abundant aid from this source. The interest which it has excited has not been otherwise fruitless. Future historians may be at a loss to explain how a dictionary of the Chippeway language, and works in that dialect, came to be printed at Laybach, in Illyria; but as soon as we learn that when the government of the United States refused to aid the Catholic missionary to print these works, the generosity of Austria supplied the necessary funds, we can at once explain the strange fact.*

The Catholic bishops in the United States had long desired to assemble in Council, in order to adopt regulations as to ecclesiastical discipline and the administration of the sacraments. Obstacles, however, of various kinds prevented their meeting. Archbishop Whitfield undertook to remove all these difficulties, and with the approbation of the Holy See, had the satisfaction of convoking his colleagues in a Provincial Council, the opening of

* Annales de la Propagation de la Foi, vi. 179; viii. 247. Henrion, Histoire Générale des Missions, ii. 676. Bishop Baraga, Chippewa Dictionary.

which was fixed for the 4th of October, 1829. Till then there had never been any regular convention of the American clergy, except the Diocesan Synod of 1791 and the meeting of the bishops in 1810; and before speaking of the acts of the Council of 1829, we will state briefly what took place in the two previous assemblies. The Synod of 1791 and its decisions had remained in great veneration among the clergy, as we may judge by the following reflections of Mr. Bruté, written by him on the 6th of November, 1831, while preparing the questions to be submitted to the Second Council of Baltimore:

"We must read over the Synod of 1791 for the form, and its authority will be a good direction. In every line you see the bishop. In all you see how much he has consulted, and that the spirit of faith, charity, and zeal has in that first assembly served as a happy model for its successors. Could it be otherwise in an assembly of such priests under Archbishop Carroll! Messrs. Pellentz, founder of Conewago and Lancaster; Molyneux and Fleming, Vicars of the North and South, as Pellentz was of the whole diocese; Neale, Plunkett, Gressel, Nagot, Garnier, etc.; the celebrated convert, Mr. Thayer, etc. Such worthy priests immortalize this Synod with a blessing of union, grace, and zeal, which will be the same forty years after *ad multos iterum annos*, or rather for much more frequent meetings of Diocesan Synods, for which this will ever serve as a model."*

The First Council of Baltimore in 1829 decided that the statutes of the Synod of 1791 should be printed with the acts of the Council, and the bishops thus gave new vigor to the regulations of that Synod. In the first session, held on the 7th of November, 1791, the bishop delivered a discourse suited to the occasion, after which the members made a profession of faith. At the second session, held the afternoon of the same day, statutes

* Manuscript of Bishop Bruté of Vincennes.

were passed as to the conditional baptism of converts, on baptismal registers, on not confirming children before the age of reason. The third session, which took place on the 8th, took up the sacrament of the Eucharist; it treated of the first communion of children, of decency in the ceremonial, of the ecclesiastical dress, of collections and trustees. In the fourth session, on the 9th of November, they considered the sacrament of Penance; reminded all of the necessity of an approbation for priests, and forbid them to go to stay in other places than those where they were stationed. This was necessary, as some priests, Germans especially, believed they could dispense with episcopal institution from the new bishop, and one remarkable case we shall have occasion to mention. The sacraments of Extreme Unction and Matrimony were also treated of, and mixed marriages subjected to proper guarantees.

On the last session, on the 10th of November, regulations were adopted as to holidays, manual labor being tolerated in certain cases on holidays not falling on a Sunday; and finally, decrees were made upon the offices, the life of the clergy, their maintenance and burial.*

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* Concilia Provincialia Baltimori habita. Baltimore, 1851, page 11. Mémoires pour servir a l'histoire ecclésiastique pendant le XVIII. Siécle: Paris 1815, iii. 190.

The following are the names of the priests who attended the synod of 1791, they deserve to be preserved, as having, with Archbishop Carroll, laid the foundation of the Church in the United States:

James Pellontz, V. G. for the whole diocese; James Frambach; Robert Molyneux, S. J., Vicar-general for the South (English); Francis Anthony Fleming, S. J., V. G. of the Northern district; Francis Charles Nagot, President of the Sulpitian Seminary (French); John Ashton, S. J.; Henry Pile; Leonard Neale, S. J.; Charles Sewall, S. J.; Sylvester Boarman, S. J., William Elling; James Vanhutffel; Robert Plunkett; Stanislaus Cerfoumont; Francis Beeston; Lawrence Gressel; Joseph Eden; Louis Cæsar Delavan, ex-Canon of Tours; John Tessier, Sulpitian (French); Anthony Garnier, Sulpitian (French).

These twenty priests were the only ones present at the first meetings. The following were present also on the 10th of November:

John Bolton, S. J., pastor of St. Joseph's; John Thayer, pastor of Boston.

When the bishops elect of Boston, Philadelphia, and Bardstown met at Baltimore in 1810 to receive episcopal consecration, they had some conferences with Archbishop Carroll, to regulate together important points of discipline, and the following is a summary of the articles then adopted:

I. Poor as they may be in subjects for the ecclesiastical state, the bishops declare that they will cheerfully permit their diocesans to enter any regular or secular order for which they feel a vocation.

II. The bishops forbid the use in prayer-books of any version of the Holy Scriptures except that of the Douay Bible.

III. They permit the reciting in the vernacular of the prayers which precede or follow the essential form of the administration of the sacraments, except the Mass, which must always be celebrated entirely in Latin; but they forbid the use of any translation of the prayers not approved by all the bishops in the province.

IV. The bishops do not permit perpetual vows of chastity to be pronounced out of regular religious associations.

V. They exhort all pastors of souls to combat constantly, in public and in private, amusements dangerous to morals, as balls and stage plays, and forbid the reading of books which may weaken faith or corrupt virtue, especially novels.

VI. They forbid priests to admit Free Masons to the sacraments, unless they promise to stop attending the lodges, and openly proclaim their renunciation of the society.*

It had been the intention of the bishops to meet in a Provincial Council, as soon as they should become well aware of the condition and wants of their several dioceses, as we see by the following preamble to their articles of the 15th of November, 1810:

"It appears to the archbishops and bishops now assembled, that the holding of a Provincial Council will be more advan-

* Concilia Provincialia Baltimori habita, p. 25. Life of Bishop Cheverus, page 85.

tageous at a future period, when the situation and wants of the different dioceses will be more exactly known. This Provincial Council will be held, at farthest, within two years from the 1st of November, 1810; and in the mean time the archbishop and bishops will now consider together such matters as appear to them most urgent; and they recommend a uniform practice in regard to their decisions, until the holding of the said Provincial Council."*

These projects could not be realized; and, as we have said, it was only in 1829 that Archbishop Whitfield convoked the bishops of the United States in a Provincial Council at Baltimore. The prelates who met at the call of their Metropolitan were:

Rt. Rev. Benedict Joseph Flaget, Bishop of Bardstown.

Rt. Rev. John England, Bishop of Charleston and Vicar-general of Florida East.

Rt. Rev. Edward Fenwick, Bishop of Cincinnati.

Rt. Rev. Joseph Rosati, Bishop of St. Louis and Administrator of New Orleans.

Rt. Rev. Benedict Fenwick, Bishop of Boston.

Four prelates were unable to come, viz.: Rt. Rev. John Dubois, Bishop of New York, who had embarked for Europe a month before; and the Rt. Rev. John B. David, Coadjutor of Bardstown, the proxy of the Bishop of New York, prevented from attending by sickness. The Rt. Rev. Michael Portier, Bishop of Mobile, was also in France; and the Rt. Rev. Henry Conwell, being now merely titular Bishop of Philadelphia, was represented by the Rev. William Mathews, the Administrator of that diocese.†

The opening of the Council took place on Sunday, the 4th of October, in the Cathedral of Baltimore. Archbishop Whitfield

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* Life of Bishop Flaget by Bishop Spalding, p. 66.

† Joseph Rosati, born at Sora in the kingdom of Naples, January 30th, 1789, entered the Congregation of the Priests of the Mission or Lazarists at an early age, and in 1815 joined Bishop Dubourg at Rome, to follow him to

celebrated a solemn Mass, and having fixed that day for the reception of his pallium, it was imposed upon him by Bishop Flaget, the senior prelate. Every day a morning session was held, at which the bishops alone were present, with the Administrator of Philadelphia; and an afternoon congregation, which the members of the second order also attended.* The closing of the Council took place on Sunday, the 18th of October, and on the 24th the prelates signed a letter by which they submitted their decrees to Pope Pius VIII. The decrees, approved by the Congregation "de propaganda fide" on the 28th of June, 1830, were presented to the Holy Father, who confirmed them on the 26th of September. They were transmitted by the Congregation to America on the 16th of October, with some remarks "*permodum instructionis insinuanda*," and these remarks having been communicated to the Fathers of the Council, the decrees were printed on the 30th of June, 1831. They are thirty-eight in number, and we subjoin a summary of the most important:

I. The bishops have the right of sending to any part of their

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America. In 1824, Bishop of Tenagra and Coadjutor of New Orleans. In 1824, first Bishop of St. Louis. Died at Rome, September 15, 1843.

Benedict Joseph Fenwick, born at Leonardtown, Maryland, Sept. 3, 1782. Bishop of Boston in 1825; died Aug. 11, 1846.

John Dubois, born at Paris, August 24, 1764. Bishop of New York in 1826; died at New York in 1842.

John Baptist David, born near Nantes in 1760. Bishop of Maurieastro and Coadjutor of Bardstown in 1819; died June 12, 1841.

Michael Portier, born at Montbuson, Sept. 7, 1795, came to America in 1817. Bishop of Oleno and Vicar-apostolic of Alabama and Florida in 1826. Bishop of Mobile since 1829.

Henry Conwell, born in Ireland. Bishop of Philadelphia in 1820; died at Philadelphia, April 21, 1842.

Of the other prelates present at the Council, we have already given short biographical notices.

* The ecclesiastics present were:

Rev. John Tessier, Sulpitian, V. G. of Baltimore; died in 1840.

Rev. John Power, V. G. of New York; died in 1849.

Father Dzierozynski, Superior of the Jesuits; died in 1850.

Rev. Mr. Carriere, Visitor of St. Sulpice.

diocese, or recalling any priest ordained or incorporated within it. This does not extend to the See of New Orleans, which is alone regarded as having the rank and privileges of benefices in the United States.

II. Priests ordained in a diocese or incorporated into it are not to leave without license of the bishop.

III. Bishops are exhorted not to grant faculties to strange priests, unless they bring testimonials from their own bishops. This provision, however, does not apply to apostolical missionaries.

V. As lay trustees have often abused the powers conferred upon them by the civil law, the Council expresses the desire that bishops should not consent to the erection or consecration of a church, unless a deed of the property be duly executed to them.

VI. Some laymen, and especially trustees, having assumed a right of patronage, and even of institution, in some churches, the Council declares these pretensions unfounded, and forbids their exercise on any grounds whatever.

IX. The Council exhorts the bishops to dissuade their flocks from reading Protestant translations of the Bible, and recommend the use of the Douay version.

XI. It is forbidden to admit as sponsors, heretics, scandalous sinners, infamous men; lastly, those who are ignorant of the rudiments of faith.

XVI. A question having grown up from the difficulty of the times, of conferring baptism in private houses, the Council does not wish to suppress it absolutely, but nevertheless exhorts priests to administer the sacrament in the church as much as possible.

XXVI. The pastors of souls are warned that it behooves them to prepare the faithful well for the sacrament of matrimony; and that they should not consider themselves exempt from sin, if they have the temerity to administer the sacrament to persons manifestly unworthy.

XXXIV. As many young Catholics, especially those born of

poor parents, are exposed to the danger of losing faith and morality, from the want of teachers to whom their education may be safely confided, the Council expresses the wish that schools should be established, where youth may imbibe principles of faith and morality along with human knowledge.

XXXVI. According to the wise counsel of Pope Leo XII., addressed to the Archbishop of Baltimore, a society shall be established for the diffusion of good books.

The Holy See also granted to priests in the United States faculty to administer baptism with water not blessed, on Holy Saturday or Whitsun-eve, and to administer it to adults with the same form as to children. Priests were authorized to use, in blessing water, the short form employed by Peruvian missionaries, with the approbation of Pope Paul III., as given in the Ritual of Lima. Rome finally permits the Paschal season in the United States to extend from the first Sunday of Lent to Trinity Sunday inclusively.*

To meet the views of the Holy Father, the bishops formed an association to publish elementary books suited to Catholic schools, and free from all that can give the young false ideas as to religion. This *Metropolitan press* continued its issues for several years, till the spirit of enterprise among Catholic booksellers led them to publish devotional and other works so cheap that the object of the bishops was attained. The prelates also favored the establishment of Catholic journals, and the Catholics in the United States soon counted five weekly organs—the "Metropolitan" at Baltimore, the "Jesuit" at Boston, the "Catholic" at Hartford, the "Miscellany" at Charleston, and the "Truth Teller."

Among the subjects on which the meeting of the bishops threw great light, was the Catholic population of the vast territory of the republic. By comparing their calculations, and rectifying

* Conc. Prov. Balt., p. 29. Annales de la Propagation de la Foi, iv. 226; v. 711.

one by another, the Fathers of the Council concluded that the number of Catholics in the United States, in 1829, was over five hundred thousand, and daily on the increase, by immigration or conversion. These developments afforded the Episcopate unspeakable consolation in their labors, as we may judge by this letter of Archbishop Whitfield to the Council of the Association for the Propagation of the Faith, dated February 16th, 1832:

"The wonders, if I dare so express myself, that have been operated, and are daily operated in my diocese, are a source of consolation to me, amid the difficulties against which I have still often to struggle. Thanks to a special providence over that beloved portion of the people confided to my care, I can say with the apostle, 'I am filled with consolation; I superabound with *joy in all our tribulation.*' When I meditate before God on his goodness, his mercy, the graces which He bestows on my diocese, my heart expands, my bowels are moved, and I cannot but recall that passage of the Psalms: 'He hath not done thus to every nation.' A truly Catholic spirit distinguishes Maryland and the District of Columbia from all other States in the Union; and I venture to say, without any fear of wounding the truth, the city of Baltimore is justly renowned for the true and solid piety of its people. Conversions of Protestants in health are also numerous, and not a week, in some seasons not a day passes without our priests being called to the bedside of some invalid, who wishes to abjure error and die in the bosom of the Church."*

Thus were realized the hopes of the Holy See, in organizing the Episcopate of the United States.

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* Annales de la Propagation de la Foi, v. 711.

CHAPTER X.

DIOCESE OF BALTIMORE—(1829-1834).

Second Provincial Council—Decrees as to the election of bishops—Decrees for confiding to the Jesuits the Negroes and Indians—The colony of Liberia and Bishop Barron—The Carmelites—Liberality of Archbishop Whitfield—His character and death.

The years which followed the meeting of the first Provincial Council of Baltimore brought various changes in the Episcopate of the United States. Bishop Dubourg of New Orleans had left Louisiana in June, 1826, to assume the direction of the diocese of Montauban in France, and New Orleans had for several years been administered by the Bishop of St. Louis. The vacancy of the See was filled by the Pontifical rescript of August 4, 1829, appointing the Rev. Mr. Leó De Neckere, a Belgian priest of the Congregation of the Missions, Bishop of New Orleans. He was consecrated by Bishop Rosati on the 24th of June, 1830, and began his episcopate. At Cincinnati, Bishop Edward Fenwick, having fallen a victim to the cholera in 1832, had been replaced by Rt. Rev. John B. Purcell, consecrated on the 13th of October, 1833. At Philadelphia, the Rev. William Mathews, appointed Administrator of the diocese by a Pontifical brief dated February 26, 1828, having refused the post of Coadjutor, the Rev. Francis Patrick Kenrick was appointed Bishop of Arath and Coadjutor of Philadelphia, *cum plena potestate ad regendam diocæsim*, and was consecrated on the 6th of June, 1830. Lastly, the Holy See had formed a special diocese of Michigan and Northwest Territory, which comprised what is now Wisconsin and Iowa, and named the Rev. Frederick Résé Bishop of Detroit. The new prelate

was consecrated on the 6th of October, 1833, at Cincinnati, by Bishop Bruté.

The papers of Bishop Bruté contain a page written at the moment when this second Council was assembling, and which throws considerable light on this important question. According to the future Bishop of Vincennes:

"The principal point to examine in the second Provincial Council is the mode to be established for electing bishops. Till now they have been chosen in one of the five following ways:

"1st. *Proprio motu.* Some one, without authority or warrant, suggests a subject to the Holy See. In this way Bishops Concanen, Connolly, Conwell, Kelly, and England were appointed.

"2d. The archbishop and his suffragans agree upon a person, and such was the presentation of Bishop David as Coadjutor of Bardstown.

"3d. Others have been appointed on the presentation of the bishop of the diocese, who desired a coadjutor; and in this way Mr. Blanc was named to the See of New Orleans, which he has refused, and Mr. Chabrat is now for Kentucky.*

"4th. Some have been presented by bishops of other dioceses, without the participation of the archbishop. Thus Bishop Purcell was appointed at the instance of Bishop England; Bishop Kenrick had written to Rome in favor of Rev. John Hughes, and the archbishop in favor of Father Dubuisson.†

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* Rev. Anthony Blanc received in 1832 the bulls of Bishop of Apollonia and Coadjutor of New Orleans; but he made it a condition that Bishop De Neckere should abandon his project of resigning. That prelate having persisted in handing in his demission, Mr. Blanc sent back the bulls. Bishop De Neckere having died on the 4th of September, 1833, Rev. Augustus Jeanjean, V. G., was appointed Bishop of New Orleans; but he refused. In October, 1835, the Rev. Anthony Blanc received the bulls naming him bishop instead of Bishop De Neckere, and he accepted.

† We are informed that the nomination of Dr. Purcell originated with Bishop Kenrick. It was supported at Rome by Bishop England, who, however, manifested his preference for the appointment of Rev. John Hughes.

"5th. Lastly, for the first nomination, that of Bishop Carroll, the Pope granted the clergy the privilege of electing the bishop, but only for that occasion, reserving in future the nomination to the Propaganda.

"Rome asks the present Council to lay its wishes before the Pope for his approbation, as to a regular mode of election to be observed in future. The Propaganda has stated that they will not object to grant America election as in Ireland."

The prelates who corresponded to the call of Archbishop Whitfield, and convened with their Metropolitan on the 20th of October, 1833, were:

Rt. Rev. John B. David, Bishop of Mauricastro and Coadjutor of Bardstown.

Rt. Rev. John England, Bishop of Charleston.

Rt. Rev. Joseph Rosati, Bishop of St. Louis.

Rt. Rev. Benedict Fenwick, Bishop of Boston.

Rt. Rev. John Dubois, Bishop of New York.

Rt. Rev. Michael Portier, Bishop of Mobile.

Rt. Rev. Francis P. Kenrick, Bishop of Arath, Coadjutor and Administrator of Philadelphia.

Rt. Rev. Frederick Résé, Bishop of Detroit.

Rt. Rev. John B. Purcell, Bishop of Cincinnati.

The two last-named prelates had received episcopal consecration only a few days before the opening of the Council. Bishop Flaget, of Bardstown, had been prevented by age from coming to

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The archbishop wrote in favor of Rev. Stephen Dubuisson, S. J., but the appointment of Dr. Purcell having been already made by the Propaganda, and communicated to the United States through Bishop England, he remonstrated against any change, and the Pope accordingly confirmed it.

Father Laregaudelle Dubuisson, born in St. Domingo, October 21, 1786, first entered the French army, and was in 1814 Secretary of the Civil List. About this time he entered the Seminary of Saint Sulpice, and, on his ordination, came to America, where he entered the Society of Jesus, and labored till 1840, when ill health compelled him to retire to the south of France.

Baltimore, and Bishop De Neckere, of New Orleans, had died the preceding month.*

The closing of the Council took place on the 27th of October, and by the first decree the Fathers solicited of the Holy Father the erection of a new See at Vincennes for Indiana and a part of Illinois.

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* The following are the members of the second order present at the Council:

Rev. Louis Regis Deloul, V. G. of Baltimore, Promoter.

Rev. Lonis E. Damphoux, Secretary.

Rev. John Hoskyns, Sec. Died January 11, 1837, aged twenty-nine. Vice-president of St. Mary's College, Baltimore.

Rev. John Joseph Chanche, Master of Ceremonies. Died in 1852; Bishop of Natchez.

Rev. John Randanne, Rev. Peter Fredet, Chanters; both Sulpitians, and Professors in St. Charles' College; the latter died in 1856.

CONSULTING THEOLOGIANS.

Rev. Father William McSherry, Provincial of the Society of Jesus in Maryland. Died December 17, 1839.

Rev. Father Nicholas D. Young, Provincial of the Order of St. Dominic; now at St. Joseph's, Cincinnati.

Rev. John Tessier, V. G., Baltimore.

Theologian of the Archbishop of Baltimore—Rev. Samuel Eccleston. Died in 1851; Archbishop of Baltimore.

Theologian of the Bishop of New Orleans—Rev. Augustus Jeanjean. Died at New Orleans, April 11th, 1841, aged forty-six; V. G. of the diocese.

Theologian of the Bishop of Mauricastro—Rev. Mr. De Barth.

Theologian of the Bishop of Charleston—Rev. Andrew Byrne; now Bishop of Little Rock.

Theologian of the Bishop of St. Louis—Rev. John Odin; now Bishop of Galveston.

Theologian of the Bishop of Boston—Rev. John J. Chanche.

Theologian of the Bishop of New York—Rev. John Power. Died April 14, 1849: Vicar-general, New York.

Theologian of the Bishop of Mobile—Rev. Peter Mauvernay. Died October 23, 1839; President of Spring Hill College.

Theologian of the Bishop of Arath—Rev. John Hughes; now Archbishop of New York.

Theologian of the Bishop of Detroit—Rev. William Mathews. Died in 1854.

Theologian of the Bishop of Cincinnati—Rev. Simon Bruté. Consecrated, October 28, 1834, Bishop of Vincennes. Died in 1839.

By the third decree, the Council set forth the fixed limits which it judged proper to give each diocese.

By the fourth decree, the Council submits to the Holy See the following mode of electing the bishops:

"When a See falls vacant, the suffrages of the other bishops in the province are to be taken, in order to determine the priests who shall be proposed to the Sovereign Pontiff for that See. If a Provincial Council is to meet within three months after the prelate's death, the bishops are to wait till then to select the persons to be proposed. Bishops desiring a coadjutor shall also submit to the vote of their colleagues in council assembled, the names of the clergymen proposed for the post of coadjutor.

"As the holding of a Provincial Council may be remote, every bishop shall keep two sealed packages, containing the names of at least three priests who seem to him worthy to succeed him. On the death of the prelate, the Vicar-general shall transmit one of these to the archbishop, the other to the nearest bishop. The latter, after taking note of the names given by the late prelate, shall transmit it with his observations to the archbishop. The metropolitan then writes to all his suffragans, submitting to their examination the three names given by the late prelate, or three others, if he finds serious objections to the former; and then every bishop writes individually to the Propaganda, giving his observations on the three or on the six proposed. On the death of the metropolitan, the dean of the suffragans shall discharge the duties which, in other circumstances, devolve on the archbishop. If the deceased prelate leave among his papers no nomination of a successor, the nearest bishop suggests three names to the archbishop, and the latter submits them to his suffragans, with three other names, if the former do not meet his confidence."

On the 17th of May, 1834, the Congregation wrote to Archbishop Whitfield, transmitting the apostolic brief which erected the See of Vincennes, and appointed to it the Rev. Simon Bruté.

By a decree of June 14th, 1834, the Propaganda approved the mode proposed for nominating bishops, reserving to the Holy See the right and liberty of choosing any other than those thus proposed by the bishops of the United States. Lastly, Pope Gregory XVI., by his bull of June 17, 1834, fixed the limits of the dioceses according to the decree of the second Council of Baltimore.

In its fifth decree the Council had asked of the Holy See that the Indian tribes dwelling beyond the limits of the fixed dioceses of the United States should be confided to the care of the Society of Jesus.

The Propaganda solemnly approved the decree, and this homage rendered to the Jesuits by the American hierarchy is a new title of glory for the sons of St. Ignatius. As early as 1823, Bishop Dubourg, of New Orleans, wishing to revive the faith among the Indians scattered over the vast extent of his diocese, applied to the Jesuits of Maryland, begging them to found a mission in Missouri. The Fathers could not answer the call. Seven young Belgians, who were in the Maryland novitiate, however, set out, under the direction of Fathers Van Quickenborne and Timmermann, and began an establishment in Florissant in June, 1824. Thence the Jesuits visited the tribes in various parts, announcing the Gospel to all. After the action of the Council, a greater development was given to this apostolic field. In 1834 missions were begun in the district called the Indian Territory, west of Missouri, and in 1840, Father Peter J. De Smet set out for Oregon, where he soon founded a flourishing mission.*

The Fathers of the Council also recommended to the Holy See, by their sixth decree, the negroes who emigrate from the United States to the African colony of Liberia, and solicit the Propaganda to found in behalf of these blacks on the coast of Africa a mission to be confided to the care of the Jesuits. This solicitude

* History of the Catholic Missions among the Indian Tribes of the United States, by John G. Shea. New York, 1855.

of the American Church for the salvation of the blacks, even after leaving the soil of the United States, induces us to give a brief sketch of the colony of Liberia.

In 1787 a philanthropical society was formed at London, to send to Sierra Leone the negroes who, during the war of the American Revolution, had sought refuge in the ranks of the British army, and had returned to Great Britain with the other troops at the close of the war.

The idea of the London philanthropists was to restore these blacks to the African continent from which their fathers had been torn, and it was believed that there alone, free from the traditional contempt attached to their color, and from which no emancipation is complete enough to free them, the civilized negroes might constitute by themselves an independent society, and labor with profit to abolish the slave-trade on the coast. This generous idea spread to America, and on the 1st of January, 1817, a powerful colonization society was organized at Washington, intended to transport free negroes to the coast of Africa, and there create a country for them. The first emigration took place in 1819, and Monrovia was founded at Cape Mesurado, the whole country which they hoped to colonize receiving the name of Liberia. The commencement was difficult, as happens in every effort of the kind, and in 1833 an independent colonization society was formed in Maryland, resolved to form a settlement distinct from that of the national society. All minds at Baltimore were occupied with this project in 1833, when the Fathers of the Council, interested in all that concerns the great human family, made it the object of their deliberations. The Maryland colony was founded at Cape Palmas, between latitude four degrees and five degrees north, two degrees south of Cape Mesurado.*

We have always wished success to the interesting establish-

* A History of Colonization on the Western Coast of Africa, by Archibald Alexander. Philadelphia, 1846.

ment on the coast of Liberia—success less sure now than ever If we have little sympathy with the dreamers who from to-day to to-morrow create, with the stroke of a pen, civil and political rights for whole populations of slaves; if we do not believe in the instantaneous initiation of the ignorant and brutalized negro, whom they would make an elector before making him a Christian, we can apprcciate the high and charitable views of those Americans who, seeing their cities full of free blacks, vegetating in misery, seek to persuade these poor people to return to Africa, whence their fathers came. There the negroes receive lands, provisions, farming implements. Their passage and that of their families is paid, and to colored men of intelligence and education a fair field lies open to take part in a government already organized, to labor in extinguishing the slave-trade and regenerating the neighboring tribes, and indeed all Africa.*

Unfortunately the various colonization societies formed to people the African coast are animated by sectarianism, and this has frequently made all their sacrifices sterile of result. The Methodists and Baptists expend large sums in maintaining missionaries in Liberia, but the rivalry of these gentlemen, more in the field of commerce than in that of theology, destroys the material good which their concurrence might afford the blacks. Unfortunately, too, the climate devours the immigrants, and of the five thousand negroes sent at great expense from Maryland to Cape Palmas, only seven hundred survived in 1842, lingering on a burning coast, and undermined by a terrible fever, which attacks even domestic animals.

The attention of the Holy Father is never called in vain to any part of Christendom, and the African race has no smaller share in the solicitude of the Church than the red-man of the American forest. The Propaganda approved the decree of the second

* Message of the President of the United States, 1844–5.

Council of Baltimore relative to the Liberian negroes. It seems, however, that the Society of Jesus was unable in 1834 to undertake that mission; but in 1840 the Holy See expressed to the bishops of Philadelphia and New York its desire that each should appoint a missionary to go to the African colony. It was considered that as the blacks sent there were from the United States, and as some from Maryland were Catholics, it was proper that the priests appointed to announce the true faith to them should be from the same country. Two ecclesiastics of Irish birth, the Rev. Edward Barron and the Rev. John Kelly, devoted themselves to the task at the call of the Sovereign Pontiff, and, accompanied by a young catechist named Dennis Pindar,* sailed from Baltimore on the 21st of December, 1841, for Cape Mesurado, whence they proceeded to Cape Palmas. On the 10th of February, 1842, the Rev. Mr. Barron offered the Holy Sacrifice for the first time in that land, where the Gospel seems never to have been preached from the early part of the seventeenth century.†

The two missionaries immediately began, by means of interpreters, to preach to the natives, and the nation of the Grebos was soon induced to consecrate the Sunday to rest. After a short stay in Liberia, Mr. Barron returned to the United States, and thence to Ireland and Rome, to give an account of the hopes of his mission, and to realize from his hereditary estate the resources he needed. At Rome he was raised to the episcopal dignity, with the title of Vicar-apostolic of both Guineas, and obtained seven priests of the Society of the Sacred Heart of Mary, and

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* Dennis Pindar, born at Fermoy, in Ireland, in 1823, died at Cape Palmas, January 1, 1844, at the age of twenty-one, after having displayed for two years the most admirable zeal in the labors of the mission. To his care Bishop Barron and the Rev. Mr. Kelly owed their lives in the fevers which attacked them on that fatal shore.

† In 1604, the Jesuits, under Father Bareira, established a mission at Sierra Leone, and converted a native prince and many of his people.

three brothers of the same Order, who sailed from Bordeaux in September, and arrived at Cape Palmas on the 30th of November, 1843. These missionaries were M. John Remi Bessieur, of the diocese of Montpelier, now (1849) Bishop of Callipolis and Vicar-apostolic of both Guineas; M. De Regnier, who died at the close of December, 1843; M. John Louis Rousset, of Amiens, who soon followed him to the grave; Mr. Francis Bouchet, of the diocese of Annecy, who died at sea on the 28th of May, 1844, while going from Assinée to Toal with Bishop Barron; Mr. Audibert, who died at Great Bassem; Mr. Laval, who died at Assinéc in the summer of 1844; and Mr. J. M. Maurice, now a missionary in the United States.*

Three Irish brothers or students, who accompanied the missionaries, all sank under the terrible climate; but three French brothers, though attacked by the fever, finally escaped.

Bishop Barron was thus almost in a moment deprived of his zealous co-laborers; all being stricken down, many forever, by the fatal climate. The indefatigable Mr. Kelly, sick himself, discharged with admirable charity the part of physician of soul and body for his pious brethren. The prelate, after again visiting Rome, decmed it best to confide the arduous duties of his mission to the Society of Father Liebermann, especially devoted to the conversion of the blacks. He accordingly resigned his vicariatc, and returned to the United States in 1845, and the Rev. John Kelly followed his example.

Such have been the attempts made by the American Church to evangelize the blacks on the African coast. If it was compellcd to renouncc the difficult and ungrateful task, it has the

* The Annals of the Propagation of the Faith, vol. xix. p. 102, represent Mr. Maurice as dying there; but, thank heaven, he is full of life. In 1846 he devoted himself to the American missions. He spent several years in the diocese of Toronto, and is now pastor of St. Peter's, Buffalo; and to his politeness we owe the above facts and names.

merit of pointing out the good to be done, and that of having furnished the first missionaries for that apostolic work.*

By the eighth decree, the bishops were exhorted to open an ecclesiastical seminary in each diocese, conformably to the prescriptions of the Council of Trent; and by the ninth decree, a committee was appointed, composed of the presidents of the three colleges of St. Mary's, Mount St. Mary's, and Georgetown, to revise and expurge the books intended for Catholic schools. Nothing is indeed more important than to put children on their guard against the wide-spread prejudice by which religion is misrepresented and held up to the scorn of the masses in the United States. In the pastoral letter of the first Council, the bishops had already expatiated on the bitter results of these preventions, and their remarks have a practical character which renders them applicable to the present as to the period when they were written.

"Good men," said the prelates in 1829, "men otherwise well informed, deeply versed in science, in history, in politics—men

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* Edward Barron, Bishop of Constantine and Vicar-apostolic of both Guineas, was born in Ireland in 1801, and was a brother of Sir Henry Winton Barron of Waterford. He studied at the College of the Propaganda at Rome, and won the doctor's cap. Some years after his return to Ireland he came to America, and was made Vicar-general of Philadelphia. On his return from Liberia in 1845, Bishop Barron repeatedly refused a diocese, preferring to devote himself to the humble labors of the mission, first at Philadelphia, then at St. Louis, and finally in Florida. He was at Savannah in the summer of 1854, when the yellow fever broke out with fearful violence; and for two weeks he devoted himself with boundless zeal to bear to the afflicted all the consolations of religion. He was at last seized himself, and Bishop Gartland of Savannah lavished every care on him at his house, when a terrible hurricane unroofed it and left the holy invalid exposed to the fury of the elements. Hastily transferred to the house of a pious Catholic in Savannah, the first Bishop of both Guineas died a martyr of charity on the 12th of September, 1854, and on the 30th of the same month Bishop Gartland followed him to heaven, another victim of his apostolic zeal. The Rev. John Kelly, the companion of Bishop Barron at Cape Palmas, is now pastor of Jersey City. To his kindness we are indebted for most of the details which we have been able to give as to this most interesting mission on the coast of Africa.

who have improved their education by their travels abroad, as well as they who have merely acquired the very rudiments of knowledge at home; the virtuous women who influence that society which they decorate, and yielding to the benevolence of their hearts, desire to extend useful knowledge; the public press; the very bench of public justice, have been all influenced by extraordinary efforts directed against us: so that from the very highest place in our land to all its remotest borders, we are exhibited as what we are not, and charged with maintaining what we detest. Repetition has given to those statements a semblance of evidence; and groundless assertions, remaining almost uncontradicted, wear the appearance of admitted and irrefragable truth. . . . Not only are the misrepresentations of which we complain propagated so as to affect the mature, but, with a zeal worthy of a better cause, and which some persons have exhibited in contrast with our seeming apathy, the mind of the very infant is predisposed against us by the recitals of the nursery, and the schoolboy can scarcely find a book in which some one or more of our institutions or practices is not exhibited far otherwise than it really is, and greatly to our disadvantage. The entire system of education is thus tinged throughout its whole course, and history itself has been distorted to our serious injury."*

The two councils over which Archbishop Whitfield had the glory of presiding, and which illustrate the period of his short episcopacy, displayed the dignity and conciliating spirit of the venerable metropolitan. The sessions were conducted with an order and unanimity which gave general satisfaction. Before these august assemblies the prelates of the United States had only a very imperfect knowledge of each other; they were united only by the common sentiment of respect which the episcopal character inspired; but after deliberating together on the gravest

* Notice of the Rev. James Whitfield; Catholic Magazine, iv. 461.

interests of the Church, after learning to esteem and love each other, while exchanging opinions often different, but always based on the desire of the general good, the bishops separated to bear to their several dioceses sentiments of sincerest friendship and esteem for each other. The deliberations of the Councils were very important in the eyes of the Catholic population; they contrasted with the tumultuous assemblies of Protestantism, and such was the veneration which they inspired, that three celebrated jurists, admitted once before the bishops to give an opinion on some points relating to the civil law of the land, left the Council full of respect and wonder. "We have," they said, "appeared before solemn tribunals of justice, but have never had less assurance, or felt less confidence in ourselves, than when we entered that august assembly."*

During the whole period of his administration, Archbishop Whitfield took a lively interest in the three female religious communities in his diocese, and showed his active solicitude, especially for the Carmelites, because they had to undergo trials which compromised the very existence of their convent. We have said in a previous chapter that the first Carmelite nuns arrived in Maryland in 1790, under the direction of Father Charles Neale. Their subsequent history was there traced, and we alluded briefly to their struggles, and to the interest which Archbishop Whitfield had always taken in that devoted community of pious contemplatives. Their income had become so reduced, that it was impossible for the convent to subsist: no generous founder appeared to enable them, by his alms, to continue their life of austerity and prayer. A dissolution seemed unavoidable, but the archbishop advised a removal to Baltimore, and such a modifica-

* Archbishop Whitfield's letter of January 28th, 1830; Annales de la Propagation, iv. 243. The three jurists were Roger B. Taney, John Scott, and William G. Read. The first is now Chief-Justice of the Supreme Court of the United States.

tion of their rule as would enable them to join the other sisterhoods in the great work of teaching the young of their own sex. At their desire, he applied to the Holy See, and, as we have seen, obtained the necessary dispensation. After their transfer to Baltimore, the good nuns found in Archbishop Whitfield a generous father. Their school, opened soon after arrival, was continued till 1852, and proved a source of incalculable blessings to the Catholics of that city.

Soon after their arrival, another of the venerable foundresses, Sister Aloysia Matthews, expired, on the 12th of November, 1833, at the advanced age of eighty-one, after a life of eminent piety and devotedness to her rule. Since their stay in Baltimore, they have had among their excellent chaplains, the Rev. Matthew Herard, a French clergyman, who not only guided them by his counsels, but aided them with his means to erect their present choir and chapel, and left them an annuity of several hundred dollars for the support of a chaplain. After his time, they were for some years directed by the talented and zealous Rev. John B. Gildea, of whom we shall have occasion to speak elsewhere, and by the Rev. Hugh Griffin.

Since the close of their school, the Sisters of Our Lady of Mount Carmel, whose community now numbers twenty professed Sisters and one novice, see once more renewed the trials which encompassed the latter days of their stay at Port Tobacco. Their certain regular income is scarcely more than a hundred dollars; for all else they rely on Providence, which will, we trust, ere long raise them up a generous founder to endow their house, and enable our country to possess, for many a day, the blessings which such a community must bring.

Doubtless Archbishop Whitfield, had he foreseen all, would have devoted means to so good a work, for he lavished his fortune on the diocese to which the voice of Peter had called him. The Cathedral of Baltimore especially shows the effects of his zeal

and liberality in the construction of one of the towers, which was began and completed during his administration. The prelate gave also considerable sums for the erection of the archiepiscopal residence, near the cathedral; and finally, he built, entirely at his own expense, the beautiful church of St. James at Baltimore. Archbishop Whitfield laid the corner-stone on the 1st of May, 1833, and on the same day, in the following year, he solemnly celebrated the ceremony of the consecration, attended by a numerous clergy. But the archbishop lived only just long enough to see the noble pile completed. In course of the summer of 1834 he was advised by his physicians to visit the Springs to improve his fast declining health. All the efforts of science failed to arrest the progress of the disease, and Archbishop Whitfield expired on the 19th of October, 1834, in the sixty-fourth year of his age. His biographer has given us the following portrait of him:

"Of Archbishop Whitfield may be said what can be said of few—that he entered the career of honors in wealth and left it poor. Prudence and energy were traits in his character very observable to those who had an opportunity of duly appreciating it, and many acts of his administration have been censured, because, through a spirit of charity and forbearance towards his neighbor, he abstained from exposing to public view the grounds that justified and compelled such a course of proceeding. If there was more or less austerity in his manner, it did not prevent him from cherishing with paternal feelings and promoting by frequent acts of benevolence the happiness of the indigent and the orphan. Fond of retirement and indifferent to the opinions of the world, he seemed particularly solicitous to merit the favor of Him 'who seeth in secret,' and is always prepared to award the crown of justice to his faithful servants."*

* Catholic Magazine, viii. 24–38.

We shall add but two words to this portrait: it is, that by convoking the early councils of Baltimore, and directing their deliberations with the most remarkable distinction, Archbishop Whitfield contributed most amply and efficaciously to organize the Church in the United States. Among the papers of Bishop Bruté we have found a note in that prelate's handwriting, which gives the exact number of priests in each of the twelve dioceses of the United States, on the 20th of October, 1833. They numbered then, in all, three hundred and eight ecclesiastics—seventy-two American born, ninety-one Irish, seventy-three French, seventeen Italians, thirty-nine Belgians and Germans, some English and Spanish, and one Pole. This diversity of origin undoubtedly increases the difficulty of creating among the clergy a homogeneous spirit; yet the Catholic spirit rules in all its glory, and neutralizes the different nationalities. Moreover, the population of the United States is only a mixture of all races. This forms its distinctive ch racteristic, and the clergy only renews the varied origin of the nations. Of these three hundred and eight ecclesiastics, one hundred and seventy had been ordained in the United States, making over half the whole number; but this result is not so consoling as might be at first supposed, if it be remarked that only seventy-two are Americans. The bishops who go to Europe generally bring back seminarians, who receive holy orders in the United States. Among the names of the ecclesiastics there were forty-three Jesuits, fourteen Sulpitians, ten Dominicans, twelve Lazarists, and three Augustinians; and we shall soon see the Redemptorists and the Oblates swell the ranks of the regular clergy, especially precious in a mission land.*

* Catholic Magazine, iv. 463.

CHAPTER XI.

DIOCESE OF BALTIMORE—(1834–1840).

Most Rev. Samuel Eccleston, D. D., fifth Archbishop of Baltimore—The Brothers of the Christian Schools—The Redemptorists—The German Catholics—The Lazarists—Third Council of Baltimore—New Episcopal Sees—Fourth Council of Baltimore—Bishop Forbin-Janson in America—Dioceses of Richmond and Wheeling, and a glance at religion in Virginia.

Before sickness had seriously enfeebled Archbishop Whitfield, that prelate and his suffragans had been engaged in proposing to the Holy See an ecclesiastic whose zeal and piety fitted him to govern a diocese so important as that of Baltimore; and such a person they had found in the Rev. Samuel Eccleston, President of St. Mary's College. The Propaganda approved this choice, and in the summer of 1834 Archbishop Whitfield received letters apostolic, nominating Mr. Eccleston Bishop of Thermià *in partibus*, and Coadjutor of the Archbishop of Baltimore, with the right of succession. The prelate elect was consecrated in the Cathedral of Baltimore on the 14th of September in the same year, Archbishop Whitfield performing the ceremony. But that worthy dignitary soon sunk under the weight of his infirmities, and at his death, which occurred on the 19th of October, 1834, Dr. Eccleston became Archbishop of Baltimore. In the following year he received the pallium, the complement of his metropolitan dignity; and he was at the same time, as his two predecessors had been, invested with the administration of the See of Richmond, for which the Holy See appointed no bishop till 1841.

Samuel Eccleston was born on the 27th of June, 1801, in Kent county, on the eastern shore of Maryland. His grandfather, Sir

John Eccleston, had emigrated thither from England some years before the Revolutionary War. His parents occupied an honorable position in society, and belonged to the Protestant Episcopal Church, in which, too, young Samuel was educated. But while still young his mother became a widow, and married a worthy Catholic; and this event opened to him a horizon of light and grace, considerably developed in the sequel by his education. The young man was placed at St. Mary's College, Baltimore, and distinguished himself in all branches of study, at the same time that he learned to know religion. He there embraced the Catholic faith while still at college, and was so deeply impressed at the death of one of his venerable professors, that he resolved to devote himself to the ecclesiastical state. He entered the seminary attached to the college on the 23d of May, 1819, but was scarcely inclosed in this retreat of his choice when he was beset with pressing solicitations from his kindred and friends to abandon a career in their eyes contemptible, and to return to the world, of which they displayed the attractions. No consideration could alter Eccleston's step; on the contrary, temptations confirmed him in his pious design, and he received the tonsure in the course of the year 1820. While pursuing his theological studies, he rendered useful service in the college as professor. Deacon's orders were conferred on him in 1823, and on the 24th of April, 1825, he was raised to ecclesiastical dignity. Five months after his ordination the Rev. Mr. Eccleston repaired to France, and spent almost two years in the Sulpitian solitude at Issy. Returning home in 1827, after visiting Ireland and England, he brought back an immense fund of acquired knowledge and ardent zeal for the cause of religion. Appointed Vice-president of St. Mary's College, then President of that institution, he discharged with remarkable success these important functions, when the confidence of the Holy See selected him for the Episcopate.

On his succession, Archbishop Eccleston found religion flour-

ishing in the diocese of Baltimore. Ecclesiastical seminaries, religious institutions, several houses for the education of youth of both sexes, and a numerous clergy for the exercise of the ministry —these resources showed themselves only in Maryland; Catholicity is better spread there than in most of the States of the Union. The archbishop felt, however, that the growing wants of the faithful required renewed efforts; and he took to heart to increase the facilities for religious instruction. During his administration, the Sisters of the Visitation at Georgetown opened three new schools—at Baltimore, Frederick, and Washington. The Brothers of the Christian Schools, invited to Baltimore, opened a novitiate at Calvert Hall; and before the prelate's death, these four schools were frequented by eleven hundred scholars, while the pious teachers of youth gave at the same time their care to an orphan asylum containing sixty-four children.* Other schools were directed by the Brothers of St. Patrick, who, at the same time, managed a model farm, where a manual-labor school was founded in 1848 by the Rev. James Dolan, pastor of St. Patrick's,

* The Institute of the Brothers of the Christian Schools was founded in 1679, by the venerable John Baptist de la Salle, and approved by Pope Benedict XIII. The professed house was first at St. Yon, near Arpajon, whence the Brothers have often been called Brothers of St. Yon. At present, however, the General resides at Passy, near Paris. The government of the institute is divided into nineteen provinces—ten in France, Algiers, and the colonies, and the other nine in Belgium, Prussia, Switzerland, Savoy, Piedmont, the United States, Canada, the Levant, and Malaysia. England will soon be organized as a province. In these provinces there are seven hundred and fifty establishments, one thousand three hundred and fifty-three schools, four thousand one hundred and twenty-six classes, and two hundred and seventy-five thousand pupils. The United States form a part of the province of Canada, the central house being at Montreal. The first establishment in the United States was that at Baltimore in 1846. Two years after, New York also possessed these Brothers, in consequence of the efforts and sacrifices of the worthy Father Annet Lafont, pastor of the French church in that city. At the present time the Christian Brothers have schools in the dioceses of Baltimore, New York, Brooklyn, Albany, St. Louis, New Orleans, and Detroit.

Baltimore.* In the city of Baltimore the churches of St. Alphonsus, St. Vincent, St. Joseph, St. Peter, St. Michael, and the new Lazarist church, the Carmelite and Visitation chapels, were erected during the episcopacy of Archbishop Eccleston. In the interior of the diocese, ten churches were also built by his care, while the number of ecclesiastics was almost doubled, in consequence of the establishment of the Redemptorists and Lazarists, with whom the prelate's zeal succeeded in gifting Maryland.

The Priests of the Most Holy Redeemer exercised their ministry principally among the German population, who form a considerable proportion of the Catholic body in the United States. During the period from 1840 to 1850, the emigration to the United States was composed annually of about two hundred thousand Irish and eighty thousand German immigrants. For some time the respective numbers of the two nations have changed. More liberal laws, emigration to Australia, and the fear of a religious persecution in the United States, have sensibly checked the movement which bore the Irish to this country; while the consequences of insurrection in Germany in 1848, and the impoverishment of the country brought on by these troubles, have drawn to the United States the Germanic population. Accordingly, in 1854, the number of Germans landed in the United States amounted to two hundred and twenty thousand, and that of the Irish sank to one hundred and one thousand. Among these Germans, about a fourth or a fifth are Catholics from Bavaria, Saxony, Baden, the Rhine Provinces, and Wirtemburg.

* The Brothers of St. Patrick were founded in 1808, in the county Carlow in Ireland, by the Very Rev. Dr. Delany, to secure a Christian education to the young. This society acquired some extension in Ireland, and in 1848 it had three houses. At the request of the Rev. James Dolan, three Brothers of this society came to Baltimore in the fall of 1846, and there assumed the direction of the school attached to St. Patrick's. They opened a novitiate, and took care of the model farm, established soon after at Govestown to teach the orphans farming. In 1853, however, the Brothers left the diocese, while the Brothers of the Christian Schools have extended remarkably.

As may be imagined, episcopal solicitude was early turned to the spiritual wants of so many good people; yet until 1840 they had been but poorly provided for in this respect. The American clergy did not understand the language of these new-comers, and they themselves felt little inclined to visit churches where the English instruction was unintelligible to them. In some dioceses in the West, German Dominicans and Franciscans attended a certain number of parishes. Other churches were formed under the pastoral charge of German secular priests; but these came from their dioceses without mission, and did not always possess the high character due to their calling, and often experienced insurmountable difficulties in governing their flocks. The laity, imbued with Congregational ideas, incessantly endeavored to usurp the temporal administration, deliberate on the choice of their pastors, elect their priest or dismiss him at will, and the rights of the bishops were of no avail against this sectarian obstinacy. More than one church was scarcely built when it was interdicted by the diocesan authority.

The establishment of the Redemptorists in the United States, due to the negotiations of Archbishop Eccleston, has effected a most consoling change in this state of things. The pious sons of St. Alphonsus Liguori have very flourishing provinces in Germany. In 1841 a colony from the province of Austria was installed at Baltimore. It has since then received successively new reinforcements, and is now a distinct province, containing upwards of sixty Fathers, scattered in residences over seven dioceses—New York, Baltimore, Philadelphia, Pittsburg, New Orleans, Detroit, Buffalo, and Rochester. Success has generally crowned the efforts of their apostolical zeal. The German Catholics are no longer the object of isolated efforts. A powerful organization now devotes itself to their spiritual succor, and the Redemptorists have had the talent of bending these difficult minds to an obedience any thing but Calvinistic. If the Germans

have lost what some would call independence of reason, they have gained in devotion, which is clear profit, for piety ill accords with those stubborn wills which oppose their bishop as well as their pastor. The German parishes are now distinguished for their regularity. The celebration of the offices of the Church is even performed with a pomp that contrasts singularly with the simplicity of worship in the Irish and American churches. The Catholics of Ireland and England, so long deprived of the public exercise of their religion, often able to hear only Low Mass in secret, know not how to mingle their voices with the chants of the Church. The generations which have grown up since the act of emancipation in England or the revolution in the United States, do not know the advantage of religious melodies; the chill of Protestantism seems to have settled on the brow of Catholics living amid the Babel of sectaries, and the traveller who visits the Catholic churches in England, Scotland, Ireland, and the United States, is struck by the absence of the Gregorian rites. A choir of females grouped around the organ alone undertakes to execute, as best it may, some Mass of modern composition, in the presence of a mute auditory, indifferent to these accents. The Germans, on the contrary, musical by nature, mingle their sonorous voices with the consecrated chant of the ritual; the whole people, blending with the prayers of the clergy, improvise choral Masses of the finest effect; and the renown of their ceremonial attracts to their churches in Baltimore, Philadelphia, and New York numbers of the curious, who always leave them edified.

The Redemptorists do not confine their ministry to the Germans. They give missions and preach in many parishes, and these exercises revive piety in the breasts of the faithful. Their novitiates have received many converted Protestant ministers or ecclesiastics, who have become exemplary priests, and whose eloquent words exercise a notable influence on their former co-religionists. Their Provincial resides at the convent in Baltimore.

The novitiate is at Annapolis, in a house of Charles Carroll of Carrollton, generously given to the Redemptorists by the granddaughters of that patriarch of independence, the last of the signers, and cousin of the first Archbishop of Baltimore. The Order which had previously failed to obtain a permanent footing in the diocese of Cincinnati, was thus secured.

The pious Congregation of the Priests of the Mission, or Lazarists, was also invited to Maryland by Archbishop Eccleston, and now direct the Sisters of Charity of Emmitsburg according to the rules of St. Vincent de Paul. It was not till 1850 that three Lazarists from Missouri came to the diocese of Baltimore; but the congregation had existed from 1817 in Upper Louisiana, now Missouri. When Bishop Dubourg of New Orleans was consecrated in 1815 at Rome, he obtained some Lazarists of the Roman province for his diocese. The Rev. Felix de Andreis was the Superior of the little company which set out for America, and the Rev. Joseph Rosati, subsequently Bishop of St. Louis, succeeded as Superior on his death. In a letter from Mr. Rosati to the Abbé Bruté, dated from St. Mary's Seminary at the Barrens, January 29, 1822, we read: "On our arrival at Baltimore from Europe we were only four of our congregation, three priests and

* The Society of Missionaries of the Most Holy Redeemer was founded in 1732, by St. Alphonsus Liguori, in the kingdom of Naples, with the approbation of Pope Clement XII. The rule was promulgated June 21st, 1742. The congregation has since extended widely, and out of Italy embraces the provinces of Austria, Belgium, Germany, the United States, France, England, and Holland. Till lately the Rector-major resided at Nocera, near Naples. The Vicar-general who administered the transalpine provinces had some duties of subordination to the Rector-major. But by a decree of the Congregation of Bishops and Regulars of October 8th, 1854, the following dispositions were made:

1st. A house of the Order, as it exists out of Italy, shall be established at Rome. 2d. The Superior-general shall reside at Rome. 3d. The General Chapter of the Order shall meet at Rome.

St. Alphonsus was canonized by Pope Gregory XVI. in 1839.

The present Provincial of the Redemptorists in the United States is Father Hafkenscheid.

a brother. We are now nineteen—ten priests, three clerics, and six brothers. Our gentlemen in Italy take a great interest in us, and send us some subjects, and others have joined us in America."

The province of Italy continues to assist the missions of the United States, and many of the Lazarists in the dioceses of St. Louis, New Orleans, and Baltimore are Italians. This congregation has given the American Church several prelates—Bishop Rosati, already named, and also Bishops De Neckere, Odin, and Timon. They direct the Seminary of New Orleans and one of those in the diocese of St. Louis; and by becoming the directors of the Sisters of Charity of Emmitsburg they extend their influence over all parts of America.*

During the term of his episcopate, Archbishop Eccleston was called upon to preside over five of the Provincial Councils of Baltimore, and he discharged his important duties with equal wisdom and dignity, exercising the most cordial hospitality towards his brother prelates. His suffragans accordingly resolved to show their gratitude by offering the Archbishop of Baltimore, in their collective name, the rich vestments and plate of an episcopal chapel.

The third Provincial Council met at Baltimore on the 16th of April, 1837, and eight bishops there sat around their metropoli-

* The Congregation of Priests of the Mission was founded by St. Vincent de Paul, and approved successively by John Francis de Gondi, Archbishop of Paris, April 26th, 1626; by a bull of Pope Urban VIII., January, 1632; and by letters patent of Louis XIII., May, 1642. In the last-mentioned year, the Priests of the Mission founded a house at Rome, and since then a province of the Congregation has had its seat at Rome. The main end of these priests is to labor for their own perfection, to devote themselves to the salvation of poor country people by means of missions, and to exert themselves for the spiritual advancement of ecclesiastics. In 1632 they took possession of the establishment of St. Lazarus at Paris, an old priory of the Knights Hospitallers of St. Lazarus of Jerusalem. Although the Priests of the Mission were dispossessed of their house of St. Lazarus in 1792, they continue to be generally known by the name of Lazarists.

tan. At the first private session, the following letter from the Bishop of Detroit was submitted:

"Most Reverend Fathers

"In Provincial Synod at Baltimore assembled:

"It is known that I reluctantly accepted the episcopal consecration, and I soon learned by experience that the erection and administration of a new diocese, with its numberless difficulties and cares springing up on every side, were a burden far too great for me to bear, and I have accordingly frequently entertained the intention of resigning my diocese into the hands of His Holiness the Sovereign Pontiff, or at least of soliciting a capable coadjutor from the Holy See. This intention I desire to carry out by these presents, and for this purpose I have empowered my two actual Vicars-general, Rev. Messrs. Badin and De Bruyn, to exercise joint jurisdiction in my absence, until further arrangements are made.

"Such is the matter which I deem proper to lay before you, Most Reverend Fathers, and I beg you to excuse me if I cannot take part in this Council, and also to aid me to obtain the successful realization of my desires, if it shall seem good in our Lord.

"† Frederick Résé, Bishop of Detroit.

"St. Mary's Seminary, Baltimore, April 15, 1837."

After deliberating on this letter, the Fathers of the Council resolved to ask the Holy Father to accept Bishop Résé's resignation, and to appoint a successor to his See. The Propaganda, however, by a letter dated September 2d, 1837, intimated that in this matter His Holiness deferred a decision as to the acceptance of the resignation and the appointment of a successor, until Bishop Résé had been heard in person. That prelate accordingly went to Rome, and by a letter dated December 19th, 1840, the Congregation of the Propaganda announced that the Rev. J. B. Odin

had been appointed Bishop Administrator of Detroit, Bishop Rézé's resignation being accepted. Mr. Odin did not accept the functions, and at last, on the 21st of November, 1841, the Rt. Rev. Peter Paul Lefevre* was consecrated Bishop of Tela, Coadjutor and Administrator of Detroit. Bishop Rézé resided at Rome till the revolution of 1849, on which he retired, we believe, to Germany, his native country.

The Fathers of the Council in 1837 proposed to the Holy See the erection of new diocescs—at Nashville for the State of Tennessee, at Natchez for the State of Mississippi, at Dubuque for the Territory of Wisconsin, and at Pittsburg for the western part of the State of Pennsylvania. The Congregation of the Propaganda, by letter of September 2, 1837, transmitted the Pontifical briefs, of the date of July 28th, founding three new dioceses, and appointing to the See of Natchez, the Rev. Thomas Heyden; to that of Dubuque, the Rev. Matthew Loras; and to that of Nashville, the Rev. Richard Miles. The division of the diocese of Philadelphia, by the erection of a See at Pittsburg, was deferred, and a coadjutor was given to Bishop Dubois of New York, in the person of Rev. John Hughes, then pastor of St. Mary's church, Philadelphia. The Rev. Thomas Heyden refused the episcopal dignity, and it was not till the month of December, 1840, that in consequence of his declining it, the Rev. John J. Chanche was called to the See of Natchez.†

On the 17th of May, 1840, the fourth Provincial Council

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* Rt. Rev. Peter Paul Lefevre was born on the 30th of April, 1804, at Rouler, West Flanders.

† Rev. Thomas Heyden, a native of this country, ordained at Baltimore in 1821, is now Vicar-general of Pittsburg, and resides at Bedford, Pennsylvania.

Rt. Rev. Matthew Loras was born at Lyons, on the 30th of August, 1794, and came to America in 1829 with Bishop Portier. At the time of his election he was Vicar-general of Mobile, and was consecrated at Mobile on the 10th of December, 1837, by Bishop Portier, assisted by Bishop Blanc.

Rt. Rev. Richard Pius Miles was born in Maryland, May 17, 1791, and was

opened at Baltimore. Thirteen bishops were present, and among them the pious Bishop of Nancy, Monseigneur de Forbin-Janson. At a preparatory meeting, held on the 14th of May, the American prelates had unanimously resolved to invite their French brother to assist at their sessions with a deliberative and decisive vote, and thus acknowledged the services rendered to religion in the United States by the ardent zeal of Bishop Forbin-Janson. The missions which he gave in various dioceses produced the most abundant fruits. His eloquence and liberality founded a French church in New York, and Canada still remembers the wonders of his evangelical charity and the touching ceremony of planting a cross a hundred feet high on the mountain of Belœil, whence the august sign of salvation casts its protecting shadow over the surrounding fields and villages. America is also indebted to him for the organization of ecclesiastical retreats, and never indeed will the name of the holy prelate cease to be mentioned with reverence.*

Provincial of the Order of St. Dominic prior to his consecration, which took place at Bardstown, September 16, 1838.

Rt. Rev. John Joseph Chanche was born at Baltimore, on the 4th of October, 1795, of French parents, refugees from St. Domingo; was ordained in 1819, and became a member of the Society of St. Sulpice. He was consecrated Bishop of Natchez, at Baltimore, on the 11th of March, 1841, and died July 22, 1852.

* Charles Augustus Mary Joseph de Forbin-Janson, born at Paris in 1785, was admitted at the age of twenty-one as an auditor in the Council of State, but soon abandoning this career, he entered the Seminary of St. Sulpice, and was ordained at Chambery in 1811. He remained in Savoy till the restoration; returning then to France, he devoted himself, with Mr. Rauzan, to the establishment of missions. He preached with admirable zeal throughout France, founded the house of missionaries of Mt. Valerien, made a pilgrimage to the Holy Land, and effected many conversions in the East, especially at Smyrna. Appointed Bishop of Nancy, he was prevented by political intrigues from accomplishing all the good he meditated for his diocese, and at last, to his regret, was compelled to leave it. His voyage to the United States occurred in 1839, and he there effected immense good by his missions in Louisiana, New York, and Canada. Returning to France in 1842, his last years were consecrated to founding the admirable Society of

The Council of Baltimore, honored by the presence of a noble confessor of the faith, could not but feel a deep sympathy in other confessors, whose devotedness to the Catholic faith was then rewarded by a dungeon. The American bishops addressed a warm letter of felicitation and encouragement to Claude Augustus de Droste de Vischering, Bishop of Cologne, and to Martin de Dunnin, Archbishop of Posen, thus showing that the heart of the Church everywhere throbs with the same life, and that the trials of religion in Europe are felt even in the New World.

The Fathers of the Council, by their fifth decree, very earnestly recommended the formation of temperance societies among the Catholics; and in fact abstinence from spirituous liquors is the only means of preserving the people from the dangers of intoxication, by sheltering them from the misery and vice which are the consequences of this degrading vice. It is the besetting sin of the Irish laborer, and it is only when his conscience is bound by an oath of honor, and he belongs to an association consecrated by religion, that he has power to resist the poisonous attractions of liquor. The celebrated Father Theobald Mathew did not confine his labors to Ireland. In 1849 he came to America, and spent two years and a half constantly preaching temperance and enrolling thousands of the faithful under the banner of sobriety. Canada had already felt the advantage of such an association, and Father Chiniquy, the Apostle of Temperance, effected in his native province wonders equal to those of Father Mathew in Ireland.

The Council carefully examined the petition of the Catholic inhabitants of Springfield, Illinois, for a bishop; but the place did

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the Holy Childhood, for the salvation of Chinese infants. He died at Provence, July 12, 1844. See notice on Monseigneur de Forbin-Janson in the first number of the Annals of the Holy Childhood, January, 1846. Eloge Funebre de Monseigneur de Forbin-Janson, par Lacordaire. Conferences, i. 455.

not seem to them sufficiently important to be created the centre of a diocese. From the same motives, the American prelates were of opinion that it would be well to transfer to Louisville the See of Bardstown, as the latter town remained stationary, while the former, situated on the Ohio, in a very advantageous position for trade, beheld its population rapidly increasing. The Pontifical rescript authorizing this translation was received by Bishop Flaget early in 1841, and the venerable prelate, though not without lively regret, left the cradle of religion in Kentucky.

The Congregation of the Propaganda, by letter of December 19th, 1840, made known that the diocese of Richmond, comprising the State of Virginia, would cease in future to be administered by the Archbishop of Baltimore; and that the Sovereign Pontiff had appointed the Rev. Richard V. Whelan to that See. This clergyman, a native of Maryland, had for several years evangelized the ungrateful mission of Virginia, and we may here say a few words of the humble beginnings of Catholicity in the Old Dominion.

In 1584 Sir Walter Raleigh sent out from England, at his own expense, an expedition which took nominal possession of certain parts of the American coast; and on the return of the vessels, Queen Elizabeth herself gave her new possessions the name of Virginia, in honor of her title of Virgin Queen, which it is certain she claimed, but not certain that she deserved. It was not, however, till 1606 that a colonization society was formed to settle Virginia, and Captain John Smith, with a royal charter from James I., landed with one hundred and fifty colonists in May, 1607.* Anglicanism thus planted itself on that shore, and every new-comer who refused to take the oath of royal supremacy was expelled, while most severe laws threatened with death the priest, and especially the Jesuit, hardy enough to appear in Virginia.

* Hildreth, History of the United States, i. 99–135.

The hour for bearing the cross thither had not struck, and the first missionaries who appeared were the prisoners of Protestantism. In 1614 two French Jesuits, Father Peter Biard and Father Ennemond Masse, having founded St. Saviour's mission on the northern coast, in what is now the State of Maine, Captain Argal of Virginia destroyed it out of mere hatred of Catholicity. A Jesuit brother was killed, and the two Fathers were taken to Virginia, where the governor, Sir Thomas Dale, for some time deliberated on the propriety of consigning them to the executioner to be hanged, drawn, and quartered.

Irish emigrants who subsequently arrived were forced to leave, and settled at Montserrat in the West Indies, long known as an Irish colony. Sir George Calvert even was excluded from Virginia on account of his faith, and for that reason founded his colony of Maryland.

When the Protestants whom he had admitted rose in 1645 against their Catholic fellow-settlers, they seized all the priests and dragged them in chains to Virginia, where one of them expired the following year. Such were the first relations of Virginia with Catholicity and its missionaries; but amid their persecutions, the pious Fathers doubtless sought to extend around them the succors of religion, for some Catholics were even then to be found in Virginia, chiefly as slaves or indented apprentices—Irish men and women, torn from their native land and sold into foreign bondage.

After the Irish struggle in 1641, and the Protestant triumph which ensued, the Irish Catholics were relentlessly banished, and the State documents of Cromwell's time enable us to reckon from fifty thousand to one hundred thousand forcibly transported to America. The majority were given to the settlers in Barbadoes and Jamaica, but a great number of women and children were also sold in Virginia, the men having been pressed into the *Protector's* navy. In 1652 the Commissaries of the Commonwealth

ordered "Irish women to be sold to merchants and shipped to Virginia," and these unfortunate females, reduced to the same condition of slavery as African negroes, sank in great numbers under the labors imposed upon them by their masters. At a later date another class of Irish increased the laboring population in Virginia—voluntary emigrants, driven from home by poverty, and too poor to pay their passage. These bound themselves by contract to service for a term of years, in order to pay the vessel. They were called Redemptioners.

The laws of the colony oppressed them sorely, and doubtless compelled many to leave as soon as they were free. Thus in January, 1641, it was enacted that no Popish recusant should, under a penalty of a thousand pounds of tobacco, presume to hold any office. In the following year the same statute was re-enacted, and a clause added requiring priests to leave the colony on five days' notice. After this the penal spirit seemed lulled till the restoration of Charles; then, in 1661, all who did not attend the Protestant Church were made subject to a fine of £20. The fall of James II. again called up intolerance in all its rancor. In 1699 Virginia decreed that no Popish recusant should be allowed to vote, and six years later re-enacted the law, making five hundred pounds of tobacco the penalty for offending against it. Even this, however, did not satiate the spirit of hatred with which the minds of men were imbued. They had oppressed the Catholics; this was not enough. They sought means to degrade and insult them, and devised a plan which rated them socially with their negro slaves. By an act, unparalleled in legislation, Virginia in 1705 declared Catholics incompetent as witnesses—their testimony could not be taken in court. It may be supposed that this was the act of a moment of frenzy: this can hardly be, for nearly half a century later it was re-enacted, and to prevent any doubt, the words "in any case whatever" were added. Thus, men who signed the Declaration of Independence actually voted for the

most proscriptive of laws. The year 1756, just twenty years before the close of British rule, marks the last of the penal acts, and it is by far the most comprehensive. By its terms the oath was to be tendered to Papists; they were not to keep arms under a penalty of three months imprisonment, the forfeiture of the arms, and thrice their value. The informer was to have as his reward the value of the arms; and any Virginian high-minded enough not to inform against his Catholic neighbor, incurred the same penalties as the latter. By the same law no Catholic was permitted to own a horse worth over £5; and if he did, and kept it concealed, he was liable to three months imprisonment and a fine of thrice its value.* Thus, in colonial times, a Catholic, in the native State of Washington, could not hold any office, nor vote, nor keep arms, nor own a horse, nor even be a witness in any cause, civil or criminal. Priests were subjected to the penalties of the English law. For more than a century the Catholics thus scattered among the Virginia plantations were deprived of religious succor, and faith died out among them, or at least disappeared after the first generation.†

Meanwhile the Jesuit Fathers of Maryland visited with great zeal the parts of Virginia least remote from their province, and one of the most ardent in this laborious mission was Father John Carroll, the illustrious founder of the episcopal hierarchy in the United States. When he resided at Rock Creek in Maryland, in 1774, he visited once a month the little congregation of Aquia

* See Hening's Statutes at Large, i. 268 (1641); ii. 48 (1661); iii. 172 (1699); id. 238, 299 (1705); vi. 338 (1753); vii. 37 (1756). All these horrible enactments were abolished in October, 1776; id. ix. 164. Religious freedom was established only in 1784 (id. xii. 84)—a large party, supported by Washington and Patrick Henry, being in favor of an established church. Hildreth's History of the United States, iii. 384.

† Some doubtless emigrated, when able, to Maryland or other parts, so as to be within reach of a priest; and in the Life of Father Jogues we find an Irishman from Virginia going to confession to that holy martyr, when at New York in 1643.

Creek, in Virginia, sixty miles from his residence. His two eldest sisters had settled at Aquia, having married two Catholics named Brent, who had maintained their faith amid every peril, and drawn other Catholics around them. This was probably the first organized parish in Virginia, and the name of Carroll, so eminent in the history of the Church in Maryland, has thus a new title to the veneration of the faithful.

About the same time Father George Hunter, an Englishman, left his residence of St. Thomas Manor, to cross the Potomac, and secretly in disguise celebrate the holy mysteries in some Virginian cabin. Father James Frambach was appointed to take charge of the Catholics around Harper's Ferry; and one day the missionary having been discovered by some Protestants, owed his life only to the fleetness of his horse, which swam the Potomac amid a shower of balls, which the fanatical Virginians discharged on the fugitive Jesuit.*

Soon after, however, the Rev. John Dubois, afterwards Bishop of New York, landed at Norfolk in July, 1791, with letters of recommendation from Lafayette to the Randolphs, Lees, and Beverlys, to James Monroe and Patrick Henry. Thus introduced to the leading men of Virginia, he proceeded to Richmond, and for want of a chapel, said Mass for the few Catholics of the place in the capitol, which was kindly placed at his disposal.

Teaching for his support, Mr. Dubois labored here for several years, and effected the conversion of Governor Lee. Even after his removal to Frederick, he extended his regular missionary visits to Martinsburg, Winchester, and indeed to all Western Virginia.†

The Rev. Dennis Cahill also about this time labored in the

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* U. S. Catholic Magazine, iii. 171.

† Catholic Expositor, 1843, p. 91. Discourse on the Rt. Rev. John Dubois, D. D., by the Rev. John McCaffroy. Letter to the *Leader* by a "Mountaineer of 1823."

neighborhood of Martinsburg, and was the instrument of receiving into the Church a family who were brought to a knowledge of the true faith in a mode so extraordinary that we cannot avoid some account of it.

About 1779 a Lutheran of German origin, Livingston by name, removed with his family to a place in Jefferson county, about fifteen miles from Middleway, still called Wizard's Clip. Soon after this his house was haunted by a strange visitant, that burnt his barns, killed his cattle, broke his furniture, and cut his clothing all to pieces in a most curious and remarkable manner. He naturally sought means to rid himself of this annoyance, and not a few volunteered to deliver the house. The first who came, however, were soon put to flight by the conduct of a stone, which danced out from the hearth and whirled around for some time, to their great dismay. A book of common-prayer, used by another party in conjuring it, was unceremoniously thrust into a place of contempt. Others tried with as little success; but at last Livingston had a dream, in which he saw a Catholic church, and heard a voice telling him that the priest was the man who would relieve him. His wife then persuaded him to send for the Rev. Mr. Cahill, who seemed rather unwilling to go, but at last yielded, and sprinkled the house with holy water, upon which the noise and annoyance ceased.

Livingston soon after visited a Catholic church at Shepherdstown, and recognizing in the officiating priest the person whom he saw in his dream, believed and resolved to become a Catholic. The Rev. Mr. Cahill subsequently said Mass at his house, but Mr. Livingston and his family were instructed by a voice which explained at length the sacraments of Penance and the Holy Eucharist, prayed with them, and frequently exhorted them to prayer and penitential works. These facts were notorious, and the family were known to be almost ignorant of English and without Catholic books. The Rev. Mr. Cahill, Prince Gallitzin,

and his tutor, the Rev. Mr. Brozius, Father Pellentz, and Bishop Carroll all investigated these occurrences, which were renewed during seventeen years, accompanied even by apparitions, and all considered them really supernatural, generally ascribing them to a suffering soul in purgatory.

So completely did Mr. Livingston disregard the loss of his temporal goods in consideration of the precious boon of faith which had been bestowed upon him, that like the merchant who, seeking good pearls and finding one precious one, sold all he possessed to acquire it, he would have given all to obtain it; and to show his gratitude to Almighty God, gave a lot of ground for the benefit of the Church.

The conversions did not cease with his own family; many of the neighbors were also brought to a knowledge of the true faith, and in one winter no less than fourteen were converted. The Catholics were by the same means maintained in a more strict observance of the duties which religion enjoins, and warned of the least neglect.

Strange as these incidents may seem to many, no facts are better substantiated, and a full account was drawn up by the Rev. Demetrius A. Gallitzin, who in 1797 went from Conewago to Livingston's, and spent three months in examining into the circumstances. "My view in coming to Virginia," says he, "and remaining there three months, was to investigate those extraordinary facts of which I had heard so much, and which I could not prevail upon myself to believe; but I was soon converted to a full belief of them. No lawyer in a court of justice ever did examine or cross-examine witnesses more strictly than I did all the witnesses I could procure. I spent several days in penning down the whole account."* The very name of Cliptown, pre-

* See Letters of Prince Gallitzin in the St. Louis Leader for Dec. 1, 1855. See also his work on the Holy Scriptures, p. 151.

served to this day, is a proof of the facts which gave rise to the name.*

Bishop Carroll was always alive to the wants of this early field of his labors, and as religion began to be free in Virginia, employed one or two priests exclusively on the mission in that State; but they often met severe trials, and in 1816 Rev. James Lucas, a French ecclesiastic, was sent to Norfolk to restore the peace of the Church, troubled by the revolt of the trustees, who, having the church property in their hands, had called in a bad priest to officiate. Mr. Lucas hired a room, which he transformed into a chapel. By his prudent firmness he soon drew around him the Catholics, who left the interdicted church; and the trustees, left to themselves, at last returned to the path of duty.†

When the Sovereign Pontiff erected the See of Charleston, in 1820, for South Carolina, he at the same time founded that of Richmond for Virginia, and the Rt. Rev. Patrick Kelly was appointed, as we have stated in a previous chapter; but the prelate never went to Richmond, where he would not have found means of subsistence, so few and so poor were the Catholics then. Bishop Kelly remained at Norfolk, and had to open a school to support himself. A year after, he was transferred to the See of Waterford, in Ireland, and the administration of the diocese of Richmond was confided to the Archbishop of Baltimore. In 1829, Archbishop Whitfield visited Richmond and Norfolk, and

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* Most of the above details are derived from a narrative preserved in the family of a Catholic neighbor of Livingston, and witnesses to the whole transaction.

† The Rev. James Lucas was born at Rennes, in 1788, and had as his professor in theology, Simon Bruté, afterwards Bishop of Vincennes. Ordained in 1812, he came to the United States in 1815, and was almost immediately sent to Norfolk. Mr. Lucas left that place on the arrival of Bishop Kelly, and after being pastor of St. Peter's, Washington, entered the Society of Jesus. He died at Frederick, on the 14th of February, 1847, leaving the reputation of a priest full of zeal and piety, an untiring missionary, an eloquent preacher, and a learned theologian. Catholic Almanac, 1848, p. 262.

in a letter, dated January 28, 1830,* gives an account of his journey through Virginia. Only four priests then resided in that State, which was unable to support more. At Richmond, amid the wealth and luxury of the city, the Catholics had only an humble wooden chapel. At Norfolk, where the church was more decent, the prelate confirmed one hundred and thirty-eight persons, and learned that the faithful numbered over six hundred. In his letter of September 16th, 1832, Archbishop Whitfield announces that he had sent to Virginia a zealous missionary. "This priest has traversed the State; he has everywhere found the Protestants ready to hear him; they offered him their churches, town-halls, and other public buildings, inviting him to preach there, and this is not surprising. The mass of the people, divided into almost countless sects, now knows not what to believe; and by dint of wishing to judge for themselves, end by no longer having any idea what to believe of the contradictory doctrines taught them; the rich become atheists, deists, philosophers. How unhappy it is to be unable to send missionaries into this State, which is as large as England! There is no doubt that if we had laborers and means, prodigies would be effected in that vast and uncultivated field."†

This progress, though slow, was real; and in 1838 Archbishop Eccleston was able to announce that there were nine thousand Catholics in the State, and that they possessed eight churches. It was still a very feeble religious establishment; but no more is needed in America to begin a diocese, and in consequence of the bulls of the Holy Father, the Rt. Rev. Richard Vincent Whelan, born at Baltimore on the 28th of January, 1809, was consecrated in his native city Bishop of Richmond on the 21st of March, 1841. The new prelate made great sacrifices to open a diocesan seminary; and the commencement seemed to justify his hopes. On

* Annales de la Propagation de la Foi, iv. 245. † Idem, v. 721.

the 1st of January, 1842, he conferred minor orders at Richmond, and the following year six pious young men received the tonsure at his hands. But in spite of the services rendered to the diocese by this seminary, the expense was too great for the prelate's feeble resources, and in 1846 Bishop Whelan resolved to close it, and send the young levites, destined to the priesthood, to Ireland or Baltimore. Before his consecration the Bishop of Richmond had installed three Sisters of Charity, from Emmitsburg, in his parish of Martinsburg. He soon confided to them an orphan asylum at Richmond and a school at Norfolk; this last city especially consoled him, and he several times visited it to confirm new converts to the faith. Richmond did not, however, offer the same resources, and in 1846 Bishop Whelan resolved to fix his residence at Wheeling, where the Catholic population was becoming more important. The great distance of the two cities from each other made it, however, desirable that Richmond should not be deprived of the presence of a bishop. The Fathers of the seventh Council of Baltimore accordingly, in 1849, asked that Virginia should be divided into two dioceses. The Holy See consented, and by a bull of July 23, 1850, transferred Bishop Whelan to the See of Wheeling, as he had wished, and called the Rev. John McGill to the See of Richmond, which now comprised all the eastern portion of the State. This prelate is a native of Philadelphia, and acquired a reputation for science and eloquence at Louisville, where he was long pastor, and where he published several controversial and theological works. At the present time (1855) the diocese of Richmond contains eleven churches, ten ecclesiastics, and a population of about nine thousand Catholics. Wheeling was so called after a Catholic priest of the name of Whelan, who, at the beginning of the century, officiated in Western Pennsylvania and Virginia, and who having by baptism relieved a child whom all regarded as possessed, the father of the child gave the name of Whelan to the town. Catholicity has

not, however, advanced very rapidly in this section of the country; and at the present time the diocese of Wheeling contains twelve churches, ten priests, and seven thousand Catholics. In 1848, eight Sisters of the Visitation from Maryland opened a convent and boarding-school at Wheeling, and in 1853 a hospital was founded there by the Sisters of St. Joseph from St. Louis, whose institute was originally founded at Puy, in 1650.

The faith, it is evident, is still weak in Virginia, a State in which, according to the census of 1850, there was a population of one million four hundred and twenty-one thousand inhabitants, five hundred and twenty-seven thousand of whom are colored. This is because the Irish emigration turns away from a country where slavery renders free labor of no advantage to the mechanic or laborer; while we see in the sequel of our sketch how Catholicity develops itself in the North and West. Virginia will be still for a considerable time one of the least favored States in the Union in Catholic institutions; but, thanks to the wonders of industry and of modern science, the few priests of Richmond and Wheeling suffice to impart religious succor to the faithful scattered over the vast surface of the State. Little reflection is given, as far as we know, to the services which the electric telegraph and railroads render to religion; and yet these services are quite real in all the extent of America. If a sick man be in danger of death, his relatives hasten to send a dispatch to the nearest priest, who is often seventy-five or one hundred miles from them. He in turn takes the first train to go to the dying who calls for the consolation of the faith, and the poor can be counted by thousands who would be otherwise deprived of the last sacraments, but for the precious resources of the magnetic telegraph. Thus the greatest geniuses are unwittingly the instruments of Providence, and Professor Morse hardly supposed, when meditating on the utility of his telegraph, that in a host of circumstances he placed confession within the reach of the dying

But we cannot close this brief notice of Catholicity in the diocese of Richmond without alluding to the labors and services of some of the more eminent clergymen who have toiled in extending Catholicity in the Old Dominion, and whom we have not yet had occasion to name. From 1829 to 1836, though the cholera twice ravaged his extended parish and thrice prostrated him, the Rev. John B. Gildea labored with the most commendable zeal and beneficial results in Martinsburg, Harper's Ferry, and other places, completing two churches and erecting one other. Zealous, especially for the diffusion of a knowledge of our doctrines, he did all in his power to disseminate short popular explanations, and subsequently was one of the founders of the Catholic Tract Society.

But the most illustrious of the Virginian clergy was the Rev. Francis Devlin, a martyr of charity during the yellow fever which made Norfolk and Portsmouth a desert in 1855. Mr. Devlin had just been assailed by a slanderer in the public papers, and Catholicity, in the persons of the Sisters of Charity, had been assailed by a romantic girl and her crafty advisers. An example was needed of what Catholicity was in the hour of trial. Mr. Devlin refuted the slanders of the enemies of truth by his faithful discharge of the duties of a good shepherd, who, when the hireling flieth because he is a hireling, remains and lays down his life for his flock. From the first moment of the appearance of the epidemic, he was unwearied in his exertions, bearing alike temporal and spiritual succor to the poor. By his appeals he stimulated the charity of Catholics in other parts, and drew several Jesuit Fathers from Georgetown to aid him. Night and day he was beside the sick, especially the poorest and most deserted. When no other was there to relieve them, he performed all the duties of a nurse, arranging their beds, bringing from his dwelling soups and drinks which he had made. At length he was himself stricken down, but though timely aid broke the fever, he could not bear to lie on his couch while others were dying; before he

had recovered he was again by the bedside of the sick, and laid down his life on the 9th of October, in the fortieth year of his age.

In the same month the rights of the confessional were brought before the tribunals of Virginia, as they had nearly fifty years previously before those of New York, and with a like result. A man named John Cronin, impelled by jealousy, gave his wife a deadly wound. The Very Rev. John Teeling, a Catholic clergyman of Richmond, who attended her on her death-bed, was called as a witness on the trial before the Superior Court, and asked the substance of her sacramental confession to him. This he modestly but firmly declined. "Any statement, made in her sacramental confession, whether inculpatory or exculpatory of the prisoner, I am not at liberty to reveal." The question was again and again put in various forms, but the Rev. Mr. Teeling refused as before, and at last, in a short address, explained to the Court his motives and the obligation of secrecy which the Church imposes on confessors. His statement was listened to with the utmost attention, and made an evident impression on all present. The question then came up whether a proper foundation had been laid for the introduction of the woman's declaration in confession as a dying declaration. Judge John A. Meredith, who presided, decided in the negative; but as the question had been raised, gave his opinion on the admissibility of the confession, and decided against it. "I regard," says the Judge, "any infringement upon the tenets of any denomination as a violation of the fundamental law, which guarantees perfect freedom to all classes in the exercise of their religion. To encroach upon the confessional, which is well understood to be regarded as a fundamental tenet in the Catholic Church, would be to ignore the Bill of Rights, so far as it is applicable to that Church. In view of these circumstances, as well as of other considerations connected with the subject, I feel no hesitation in ruling that a priest enjoys a privilege of exemption from revealing what is communicated to him in the confessional."

CHAPTER XII.

DIOCESE OF BALTIMORE—(1840–1846).

Decrees as to ecclesiastical property—Fifth Council of Baltimore—Decrees against divorce and mixed marriages—Subdivision of the dioceses—Sixth Council of Baltimore—Decree as to the Immaculate Conception—Labors of the Society of Jesus in the United States.

One of the most important decrees of the fourth Council of Baltimore bore upon church property, and laid down rules for its preservation. The question of the possession and administration of the churches is one of unequalled gravity. It has subjected religion in the United States, since the emancipation of the Catholics, to innumerable trials; it has produced periodical schisms—fortunately, however, only local and partial, but not pacified without great scandal; it has given the bigoted majorities in the State governments a pretext for interfering in the affairs of the Church, and is an imminent cause of serious forebodings for the future.

From the fundamental principle of absolute liberty of worship and the separation of Church and State, it would seem that the Catholic religion should be invested with the right of administering and possessing property according to the prescriptions of the sacred canons. Protestant tolerance has never, however, gone so far as to grant the Church this essential franchise; and at all times civil laws have fettered the free development of the faith or multiplied the seeds of revolt in the bosom of Catholic bodies. The progress of religion, watched with a jealous eye, has made them take back with one hand what they proffered with the other; and the pretended equality which they professed to estab-

lish in the eye of the law between Catholicity and other religious denominations is itself a danger, because it tends to Protestantize the Church by putting it into the congregationalist hands of the laity.

For liberty of worship to be in all points a reality, the Church must be considered as a *civil person* for the possession of the property which it owes to the charity of the faithful and of the necessary edifices for the accomplishment of its ceremonies. It would be necessary that the security of its title should not be invalidated or compromised by the death of an individual, or by an error of form in a deed or will. This result would be obtained if the bishop, the supreme authority in the diocese, were incorporated as bishop with the right of transmitting to his successors the goods of the Church; or else, if the body of the clergy, presided over by the bishop, formed this *civil person;* or, lastly, if each pastor became *ex-officio* invested with the nominal property of the church which he serves—a property which belongs in reality to the faithful for whose religious wants it has been built. For seventy years the bishops of the United States have sought, with a perseverance undaunted by defeat, to obtain these guarantees from the justice of each State; for these questions fall within the cognizance of the several State Legislatures. They have, however, generally failed, and Catholics are invariably sent back to the common law, and accused of the high crime of not being satisfied with what is good enough for Protestants.

Now this common law, that all property set apart for worship be possessed and administered by a Board of Trustees, appointed by a general election of the lay members of the creed, and renewed by the same process by general election—this system, essentially Congregationalist, may suit the thousand sects of Protestantism, where the people, the grand depositaries of dogma and doctrine, should also hold the deposit of the church buildings; but it is repugnant to the very organization of Catholicity, where

the head governs the members instead of being governed by them. Yet, in the first forty years of this century, the American hierarchy quite frequently accepted this false position, and many churches were incorporated under the name of a *Board of Trustees.* But the lay administration has, for the most part, produced only trouble and scandal. The trustees, instead of remaining in their legal sphere, invaded the spiritual domain; they wished to assume a deliberative voice in the election of the pastor, and even of the bishop; they have, moreover, in many cases, compromised the honor and sanctity of religion by personal speculations, by unreasonable debts and shameful bankruptcies. After desperate struggles and prolonged schisms—after embarrassments which have shortened by grief the lives of several bishops—after the excommunication of several Boards of Trustees and the interdiction of their churches, the bishops were at last compelled to remove religion in future from the perils of this system, and the only means of escaping it has been to take in their own name the title of the religious property of the diocese. As to churches or convents belonging to European or American religious orders, the title remains in the local Superior, and is transferred by him to his successor in authority.

This system, imposed upon the bishops by the force of circumstances, is not exempt from danger. Without assuming the doubtless impossible case of a prelate appropriating to his own use property devoted to the exercise of worship, it may happen that a bishop should die without making a will, or what is tantamount, a valid will, or a legal heir lay claim to property, the special nature of which is nowise guaranteed by law. To remedy these grave difficulties and this precarious situation, the Sacred Congregation of the Propaganda, interpreting and developing the eighth decree of the fourth Council of Baltimore, issued the decree of December 15th, 1840, on the preservation of church property.

It is there laid down that the duty of every archbishop and bishop requires him to prepare a will in the legal form required in the State in which they reside, and thereby to bequeath all the property of the church to one of the bishops of the province, naming a second episcopal legatee in case of the death or default of the first. These wills should be executed in duplicate, one of which is to be kept in the archives of the diocese, the other sent to the archbishop. It is the duty of the metropolitan to see that these instruments are drawn up in the least litigious terms, invested with all legal formalities; and he shall also receive all the wills made by the superiors of religious communities, advising the testator of such corrections as for greater security it may seem to him proper to suggest in these important instruments. On the death of a bishop the devisee put in possession shall send the vicar-general of the deceased a power of attorney to administer; and on the canonical election of a new bishop, the latter shall receive a transfer in his own name of all the ecclesiastical property possessed by his predecessor. The decree required also, that if, within three months, each bishop did not deposit his will in the hands of his metropolitan, it should be referred to the Holy Congregation of the Propaganda. But in the fifth Council of Baltimore the American prelates asked the Holy See to mitigate the rigor of this clause, and it was deemed less indispensable, as every bishop was better aware of the wisdom of the regulation.*

Establishments of education, colleges, universities, and boarding-schools for young ladies are, in the United States, under a legislation quite different from that of churches, and are thus saved from the dangers which threaten the latter. The States generally, without much difficulty, incorporate these houses, and the property is then possessed by the faculty, composed of the president and principal officers of the college or institution, and

* Concilia Provincialia Baltimori habita, pp. 172, 198, 216.

sometimes of friends, who are from time to time elected as trustees. Many colleges, directed by the Jesuits and other orders or societies, are thus held. The Legislature of Massachusetts has, however, pertinaciously refused to incorporate the Jesuit college of the Holy Cross, at Worcester, although it fulfils every condition required; and that State, the cradle of Puritanism in America, the actual centre of infidelity and arianism, is distinguished now, as in 1620, by fanaticism and intolerance.

The prudence of the bishops and of the Holy See having removed or banished the fatal ferment which Protestantism so adroitly endeavored to infuse into the discipline of the Church, the enemies of religion sought new modes to attain their end; Catholics are incessantly stimulated by the countless voice of the press, the pulpit, and the platform, to revolt against their pastors. The amount of property held by the bishops is estimated; and on one side designing men endeavor to alarm Protestants at the immense power which monopolizing prelates—masters of the soil and slaves of Rome—acquire, so that, in their eyes, it will be the Pope who will control vast domains in free America! On the other hand, they pretend to commiserate the hard lot of Catholics, who submit to a thousand privations in order to build churches, and are then subject to see the houses of their worship enriching the heirs of their bishops. These perfidious insinuations, repeated *usque ad nauseam*, exercise little influence on the majority of the faithful. Within the last few years most Boards of Trustees have voluntarily dissolved and asked to transfer their title of the churches to the bishops; those who still act have, in general, lost the congregationalist spirit which formerly animated them, and keep pretty exactly within their legitimate sphere of duty and rights. Except at St. Louis Church, in Buffalo, no schism, we believe, has afflicted the Church in 1855. The Catholics, better instructed than formerly, have lost much of their propensity to revolt, and, advancing in piety, have gained confidence in

their pastors and veneration for their character. But the Protestant portion of the people have raised the cry of alarm; they have beheld themselves inundated by a torrent of *Romanism*, handed over to the Pope, the Inquisition, the Jesuits; and the rallying cry of American Free Masonry, known as Know-Nothingism, is the restoration of Trusteeism as a means of destroying Catholicity. The Legislature of New York has already (1855) passed a law declaring that no devise, bequest, or donation for religious purposes shall be valid unless made to a Board of Trustees, and authorizing the State authorities to seize the property if the congregation will not elect trustees. The Pennsylvania Legislature also introduced a law menacing Catholic church property, and these preliminary steps are only the mutterings of the tempest which threatens the Church.

The fifth Council of Baltimore met on the 14th of May, 1843. Sixteen bishops took part in the deliberations, and one of the most important decrees is that which pronounces the penalty of excommunication *ipso facto* against those who, after obtaining a civil divorce, pretend to contract a second marriage. So tolerant is public opinion in the United States of such unions, that it is indispensable to warn Catholics by the severest threats. If the Church has for eighteen centuries done so much to sanctify marriage and destroy polygamy, Protestantism has for three hundred years labored in the opposite direction to loosen the conjugal tie; and where its errors predominate it has, unfortunately, succeeded but too well. In the very outset of the pretended reformation, Luther authorized the Landgrave of Hesse to take two wives; and bigamy under another name exists in America, where many marry again immediately after getting a divorce. These legal dissolutions of marriage are becoming more and more frequent; and from statistical calculations, based on newspapers and periodicals, we ascertain approximately that in the United States, out of a population of twenty-four millions, ten thousand marriages

are annually set aside, so that every year twenty thousand individuals obtain the right of living in legal adultery. This is not all. While divorce is thus authorized by the most rigid sects, other sects have no scruple in going further. The Perfectionists preach a community of wives, and put it in practice in their great phalanstery at Oneida. The Skaneateles adopt a medium between the Perfectionists and the Mormons, and keep only one wife as long as it suits them not to change. Finally, the Mormons openly recommend polygamy, and their great prophet, Brigham Young, has no less than fifty wives. All these resort to the Bible to justify their practices, and the principle of private judgment deprives our more respectable separated brethren of any authority to combat depravity thus hypocritically assuming the cloak of religion to impose on the vulgar.

It is incontestable that many of the patriarchs were not monogamists; and when men reject the tradition and authority of the Church, they have no arms to repel the most criminal ideas and shameful acts. Yet Protestantism has still some steps lower to go before reaching the bottom of the abyss of license which private interpretation has dug beneath their feet. They began by condemning Christian celibacy; they then proclaimed divorce; they have now got to polygamy. To-morrow we may see the Mormons resorting to mutilation to secure guards to their harems. And, in fact, as the rich and privileged class monopolize for themselves the women of Utah, they must adopt oriental usages to protect the virtue of their sultanas. Some good men are alarmed lest the Eastern question should defer the complete decomposition of Islamism, and believe that there is more truth in the heretic most removed from Catholic truth than in the best Mussulman. We must avow that we cannot see how much Christianity is left in the millions of Americans who belong to no church, who are not even baptized, and who are more completely severed from us than the Mohammedans, for the latter, by the sign of circumcision, are

connected with the practices of the Israelites, our ancestors in the faith. If polygamy is decreasing at Constantinople, it is developing itself fearfully on the banks of the Great Salt Lake, and the custom of divorce, in all the States, is a sad step to more serious infractions of God's laws. If slavery is maintained in Turkey, it is not less rooted in the institutions of the Mississippi Valley. If in the East, Mahomet is honored as a prophet, Joe Smith, Miller, Brigham Young, are venerated in the United States as envoys of God. Deplorable moral degradation, which forms a sad contrast with the progress of material civilization and the wonders of industry in the best organized republic in the world!

The Catholics in the United States, faithful to the laws of the Church, seldom avail themselves of the facility afforded for the satisfaction of their passions by American legislation. And in such cases they cease to be Catholics; but by marriage with Protestants, the Catholic may be placed in a state of divorce, and this is not one of the least dangers of these ill-assorted unions. The Council of Baltimore, accordingly, have not failed to disapprove decidedly mixed marriages, and to dissuade Catholics from them, while decrees endeavor to protect the faith of the Catholic and that of all the future children. Unfortunately the wise prescriptions of the bishops, confirmed by the Holy See, are not understood as they deserve to be;* and we must say that mixed marriages are still frequent in the United States, where, as elsewhere, they affect the purity of the faith. Their infallible result is first to call in doubt the Catholic dogma: "Out of the Church no salvation." A mother and children cannot resign themselves to the belief that their father will not be saved, and they easily come to imagine that all religions are good. Moreover, from in-

* The sixteenth statute of the Diocesan Synod of 1791, the first decree of the fourth Provincial Council of Baltimore, and the letter of the Congregation of the Propaganda, of July 3, 1847, lay down very severe rules on the subject of mixed marriages.

cessant controversy, the Catholic husband or wife, often uninstructed, makes prodigious concessions, imagining all the while that they remain true to the faith. Mixed marriages lead naturally to the mingling of Catholics and Protestants in society. In a new country, where the arts are but little developed, where commerce augments fortunes, but not ideas, conversation has not the field it finds elsewhere; and in the commonplace of the parlor, religious conversation occupies no inconsiderable space. In these tilts of heresy, full of arguments and prejudices against faltering truth, the victory is often obtained by error; and we have heard a lady, thinking herself a good Catholic, and approaching the Sacraments, avow to her Protestant antagonists that she believed neither in the real presence nor in eternal punishment. Long observation in the United States has convinced us of the danger of mixed marriages, even if we had not the decrees of the Church to convince us on the point. We have seldom seen these marriages followed by the conversion of the Protestant party; more frequently do they entail the perversion of the Catholic. The promise given as to the religion of the children unborn is incessantly infringed; and if we admire the wisdom of the Church in its repugnance for mixed marriages, we regret that the hardness of the times does not permit her to prohibit them completely.

The happy progress of religion, ascertained by the Fathers of the fifth Council, induced them to ask a new subdivision of dioceses; and in consequence, the bishops renewed the proposition for the erection of an episcopal See at Pittsburg for Western Pennsylvania, at the same time that they solicited the foundation of other Sees—at Chicago for the State of Illinois, at Milwaukie for the State of Wisconsin, at Little Rock for the State of Arkansas, and at Hartford for Connecticut and Rhode Island.

The Holy See acceded to the proposition, and by letters of September 30th, 1843, the Congregation of the Propaganda transmitted the Pontifical briefs appointing the Rt. Rev. Andrew

Byrne to the bishopric of Little Rock; the Rt. Rev. William Quarter to the See of Chicago; the Rt. Rev. William Tyler to the See of Hartford; and the Rt. Rev. John M. Henni to the bishopric of Milwaukie. At the same time, the Rt. Rev. Ignatius Reynolds was called to the See of Charleston, then vacant by the death of Bishop England. And Rome granted coadjutors to the Bishop of New York, in the person of the Rt. Rev. John McCloskey, and to the Bishop of Boston, in the person of the Rt. Rev. John B. Fitzpatrick. The nomination of the Rt. Rev. Michael O'Connor to the See of Pittsburg took place on the 7th of August, 1843, and that prelate, being then at Rome, was consecrated in the eternal city on the 15th of August in the same year.*

The sixth Council of Baltimore assembled on the 10th of May, 1846. Twenty-three bishops took part in its deliberations, and the first decree was to choose the "Blessed Virgin conceived without sin" as the Patroness of the United States. The Fathers of the Council thus honored the Immaculate Conception with an ardent and unanimous voice. "*Ardentibus votis plausu consensuque unanimi.*" And this solemn declaration might even then convince the holy Fathers of the aspirations of the Church for the dogmatic definition of the glorious privilege of the Mother of God. The devotion of the faithful, moreover, for the Immaculate Conception is not a thing of to-day in North America. It goes

* Concilia Baltimoriensia, 227.

Michael O'Connor, born at Cork, in Ireland, on the 27th of September, 1810; consecrated Bishop of Pittsburg, at Rome, Aug. 15, 1843.

Andrew Byrne, born at Cavan, Ireland, December 5, 1802; consecrated Bishop of Little Rock, at New York, March 10, 1844.

William Quarter, born in King's county, Ireland, January 31, 1806; consecrated (with the last) Bishop of Chicago; died at Chicago April 10, 1848.

William Tyler, born at Derby, Vermont, June 5, 1806; consecrated Bishop of Hartford, at Baltimore, March 17, 1844; died at Providence, June 18, 1849.

John M. Henni, born at Obersaxony, Switzerland, and consecrated Bishop of Milwaukie at Cincinnati, March 19, 1844.

back to the earliest days of its discovery; and the ship which bore Columbus to the New World was the St. Mary of the Conception; the second island which he discovered was called "La Concepcion." In the North, Champlain, the founder of Quebec, in 1615 dedicated under that title the little chapel which he built in his rising city. In 1635, the Jesuits dedicated to the Immaculate Conception their venturous Huron mission, and in the following year consecrated the country and its people in a special manner to "Mary conceived without sin," as Father Le Jeune relates In 1658 Monseigneur de Laval, Vicar-apostolic of New France, adopted as his arms the representation of the Blessed Virgin Immaculate, and of St. Louis, king of France; and soon after dedicated his cathedral at Quebec to the Blessed Virgin Mary, under the title of the Immaculate Conception. Some years later, Garnier founded in Western New York his mission of the same revered name; but in 1672 the great river Mississippi was baptized with the name of the Conception, by the holy Jesuit James Marquette, the first European who discovered its course; and this missionary, whose life was one continued devotion, tells us in his narrative that he "put this voyage under the protection of the 'Blessed Virgin Immaculate,' promising her, that if she did us the grace to discover the great river, I would give it the name of the Conception; and that I would also give that name to the first mission which I should establish among these new nations, as I have actually done among the Illinois."* This was the church of Kaskaskia; and not only the first church of that city, but the first church at Three Rivers in Canada, as well as the first at Mobile, one hundred and three years ago, were all dedicated to the Immaculate Conception.

The prelates and clergy of the United States have a tender devotion to the Blessed Virgin in her most admirable preroga-

* Shea's Discovery and Exploration of the Mississippi, p. 8.

tives, and endeavor to inspire the faithful with the same piety by establishing archconfraternities and associations of prayers. Their zeal and preaching are rewarded by an increase of fervor in the ranks of the faithful; and the Catholics of the United States will soon doubtless leave nothing to be desired in their expansive faith. It is easy to conceive that the misery of living amid sectaries of a thousand shades, all hostile to our dogmas and ceremonies, exercises a pernicious influence on many souls, especially those not early accustomed to it. They are inclined to rest satisfied with what is of absolute necessity in religious practices; they are tempted to believe, that as God alone has a right to our adoration, He alone has a right to our prayers; and they fear to scandalize their Protestant neighbors or Protestant members of their family by reciting their beads or giving public honor to the saints or their effigies. The small number of missionaries, and the poverty of the sanctuaries, have contributed to perpetuate a state of things which deprives religion of many of its beauties, and piety of many of its delights. When the faithful were reduced to a Low Mass in an humble chapel on Sunday, special graces were needed to prevent the heart from slumbering with languor and remissness; but the incessant exhortations of the clergy daily accelerate the progress of piety, and the glorious Patroness of the United States is now honored with a tender veneration by her children.

The sixth Council asked of the Holy See the division of the vast diocese of New York, and the formation of the diocese of Buffalo with the western counties of the State, and that of Albany with the northern counties. At the same time, it was proposed to detach from the See of Cincinnati the northern portion of the State of Ohio, where the See of Cleveland was to be erected. The Holy Congregation of the Propaganda announced, on the 3d of July, 1847, that these propositions were adopted; and it transmitted the Pontifical briefs appointing to the See of Buffalo

the Rt. Rev. John Timon,* to that of Albany, the Rt. Rev. John McCloskey, Coadjutor of New York; and to that of Cleveland, the Rt. Rev. Amadeus Rappe.†

While the bishops were assembled in Council, they had the consolation of seeing two Catholic chaplains appointed by the government of the United States to join the army then invading Mexico. The recruits of the American forces are generally Irish, and the first regiments assembled on the Mexican frontier were at first greatly harassed in their religious faith. The commander endeavored to enforce their attendance on the Protestant worship in the camp; some who refused were even flogged, and numerous desertions, then and later, were the results of this deplorable intolerance. This was not, however, the first time that Catholic soldiers had been hampered in the liberty of worship, under pretext of military discipline. In 1831, General De Walbach, at Norfolk in Virginia, put under arrest Lieutenant John O'Brien for refusing to enter a Protestant church at the head of his company. This affair produced a considerable sensation at the time, and the Lieutenant would not allow the matter to be smothered up. He demanded a court-martial, in order to determine the point once for all, and thus give Catholics a rule to guide them on similar occasions. Lieutenant O'Brien is the same artillery officer so distinguished in the Mexican War, where he rose to the rank of Major. He was the author of a much-esteemed treatise on military jurisprudence, and his work has been adopted by Government for the use of courts-martial. As may be imagined, the author here discusses with great care a point on which he

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* Rt. Rev. John Timon, born in the United States, a Priest of the Mission or Lazarist, was in 1824 a missionary in Texas and in Ohio. On the 17th of October, 1847, he was consecrated Bishop of Buffalo at New York.

† Rt. Rev. Amadeus Rappe, born in the diocese of Arras in France, came to this country in 1840, and was consecrated Bishop of Cleveland on the 10th of October, 1847, at Cincinnati.

had a personal collision with a superior officer; and his reasoning deserves to be known.

The second article of the military code of 1806, or Articles of War, reads as follows:

"It is earnestly recommended to all officers and soldiers diligently to attend divine service; and all officers who shall behave indecently or irreverently at any place of divine worship, shall, if commissioned officers, be brought before a general court-martial, there to be publicly and severely reprimanded by the president; if non-commissioned officers or soldiers, every person so offending shall, for his first offence, forfeit one-sixth of a dollar, to be deducted out of his next pay; for the second offence, he shall not only forfeit a like sum, but be confined for twenty-four hours; and for every like offence, shall suffer and pay in like manner; which money, so forfeited, shall be applied by the captain or senior officer of the troop or company, to the use of the sick soldiers of the company or troop to which the offender belongs."*

As Lieutenant O'Brien justly remarks, the laws prescribe some acts and forbid others. Every prohibition of an act is accompanied with a penalty in case of violation. Thus, misbehavior in church is forbidden by Article II., and whoever violates it incurs the penalties laid down there. But going to church on Sunday is only recommended, and no penalty is prescribed for the soldier who declines or neglects to attend divine service. It is, then, merely a counsel, not an order; any other construction of the Article would be in open violation of liberty of worship, and Congress is very careful not to infringe this. It is, then, a flagrant violation of the Constitution to punish a soldier who obeys

* A Treatise on American Military Law and the Practice of Courts-Martial, by John O'Brien, Lieutenant in the U. S. Army. Philadelphia: Lea & Blanchard, 1846; p. 57. We are indebted for these facts to our friend, J. G. Shea, Esq. The General Walbach here mentioned is a strict Catholic, and brother to the Very Rev. Louis de Barth de Walbach, who administered the diocese of Philadelphia from 1814 to 1820.

his conscience and refuses to enter a church, and any soldier persecuted for such a cause by a fanatical superior is a victim of revolting despotism.

The Catholic soldiers in Taylor's army were not silent under their wrongs. Their remonstrances reached Washington; the religious press took up their cause warmly, and public opinion pronounced in their favor. President Polk asked the bishops assembled in Council to name two chaplains for the troops. The prelates advised the government to apply to the Society of Jesus, a provincial of which resided at Georgetown, at the very doors of the capitol. The provincial chose for this post of honor two of the most eminent Fathers of the Society—Father John McElroy and Father Anthony Rey. Although policy had a considerable share in this act of justice, President Polk is entitled to the gratitude of Catholics for affording the troops the consolations of their religion amid the peril of war; and the fact of these disciples of St. Ignatius being appointed chaplains in the army by Protestant republicans, is one of those providential and extraordinary events of which the history of the Society of Jesus numbers so many in its pages. The military legislation of the United States not foreseeing this function, the two missionaries were breveted as captains, to give them rank in the army, and they followed the conquerors to tread the soil of Mexico, from which the religious of their Society had been in so iniquitous a way expelled in 1767, by the order of Charles III., King of Spain. At the time when the feelings of the Catholic soldiers were thus respected, religion enjoyed the greatest degree of liberty and consideration which it had ever enjoyed in the United States; every political party sought to win the Catholics; enthusiastic meetings were held in all parts in honor of Pius IX., to whom various cities voted gratulatory addresses on his election.

The Archbishop of New York was invited to preach in the halls of Congress at Washington, and the President, with his

ministry, joined in the funeral cortege of the Archbishop of Baltimore. These marks of tolerance and sympathy were far from the fanaticism of the last two centuries. But the revolutions of 1848 sent public opinion back in America, and awakened the slumbering religious hate. On the suppression of the insurrections in Germany and Italy, thousands of socialist refugees were spawned on the United States. Welcomed with sympathy as martyrs of liberty, these demagogues immediately set to work to corrupt American institutions, and succeeded but too well. Their hatred against the Church strove with infernal perfidy to arouse Protestant fanaticism, and the results already obtained fill these foreign refugees with confidence for the future. In 1846 two Jesuits were chaplains in the American army, and Catholic prelates were honored, if not courted, by all. In 1854 a Nuncio of the Pope was pursued from city to city by insults and murderous cries, and a Jesuit was treated with the most unheard-of barbarity.

Father Anthony Rey set out for the army in May, 1846, and joined the corps of General Taylor, where he immediately won the esteem and friendship of that old warrior. He fulfilled his duties to the soldiers with admirable zeal, which, not satisfied with assisting them in the hospital and on the field of battle, induced him to learn Spanish, in order to evangelize the poor Mexican frontier-men, scattered over a territory incessantly ravaged by the hordes of savage Apaches, and destitute of all religious succor. It was especially, however, at the siege of Monterey that Father Rey displayed the courage of a Christian hero. The combat was deadly, and continued from street to street, from house to house. The Jesuit accompanied the soldiers in all their movements, raising the wounded, administering the sacraments to the dying, praying for the dead, so that a Protestant account speaks of him in these terms:

"The bulletins of your generals, and the glowing eulogiums of

letter-writers on particular deeds of daring, present no examples of heroism superior to this. That Jesuit priest, thus coolly, bravely, and all unarmed, walking among bursting shells, over the slippery streets of Monterey, and the iron storm and battle steel that beat the stoutest, bravest soldier down, presenting no instrument of carnal warfare, and holding aloft, instead of true and trusty steel, that flashed the gleam of battle back, a simple miniature cross; and thus armed and equipped, defying danger, presents to my mind the most sublime instance of the triumph of the moral over the physical man, and is an exhibition of courage of the highest character. It is equal to, if not beyond, any witnessed during that terrible siege."*

After the fall of Monterey, Father Rey remained in the city to take care of the wounded, and also gave missions in the neighboring country. In one of his apostolic excursions he drew on himself the hatred of some wretches for inveighing severely against the depravity of a village which he had visited. Attacked by them, he was assassinated, together with the domestic who attended him, stripped of his clothing, and the body of this generous hero of faith, martyr to his apostolic zeal, was found by the people of Ceralvo, to whom he had preached the day before. His soldiers wept his loss, and interred him far from his native land, far from the land of his adoption, amid the tears of the Mexicans.†

* Memoir of Rev. Anthony Rey, S. J., by James Wynne. U. S. Catholic Magazine, vi. 543.

† Anthony Rey, born at Lyons, March 19th, 1807, was educated at the Jesuit College of Fribourg, and entered the Society, November 12, 1827. He asked to be sent to the American missions, and landed in 1840 in the United States, where he was successively Professor of Metaphysics at Georgetown College, assistant at St. Joseph's Church, Philadelphia, then assistant to the provincial at Georgetown, and pastor of Trinity Church in that city. This post he left for the army in Mexico, where he was to find a grave in the month of January, 1847, at the age of forty-one. Father Anthony Rey was famous for his zeal for the strict observance of his rule—a zeal which never relaxed.

Father John McElroy, who shared the labors of Father Rey did not advance as far as his companion into the interior of Mexico. He remained in charge of the garrisons left in the first conquered cities, and there gained the confidence of the soldiers, as in 1834 he did that of the riotous laborers on the Baltimore and Washington Railroad, whose armed gatherings, to the number of five thousand or six thousand, had alarmed all Maryland. The militia, called out in haste, saw no means of checking the disorder; but the Jesuit, by the power of religion, recalled to their labor these hard-working but excited men.*

We have seen the Provincial of Maryland choose two of his ablest and most experienced Fathers for the modest task of ministering to the poor soldier. This was because all souls have in the eyes of God but one price, and the Society of Jesus has proved since its origin that it can give its blood for the people as for the prince, for the savage red-man as for the denizen of the polished city. This venerable Society has greatly extended, within these last years, the sphere of its apostolic labors in the United States, and to its influence is due no inconsiderable part of the wonderful progress of religion in that vast republic. We spoke in a previous chapter of the foundation of Georgetown College in 1788, and the reorganization of the Society in 1803. This college, honored by a visit from Washington in 1795, has never since failed to receive the kindly consideration of the Federal

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* Father McElroy, a native of Ireland, rendered immense service to religion by the missions at Frederick City and all the western shore. He built a magnificent church at Frederick, where the Maryland province now has its novitiate; and such was his influence with the people, that in 1829 a Protestant writer, Mr. Schaeffer, exclaims in his journal: "Strange paradox! Catholic France expels the Jesuits, deprives them of the education of youth, and the Protestants of Frederick contribute, each with his fifty dollars, to build the Jesuits a college there." Father McElroy has been proposed for a mitre. He is now (1855) pastor of St. Mary's Church, Boston, but is constantly travelling to the points where the confidence of the bishops or the wants of the Society call him. Cretineau Joly, vi. 374.

Government, and the classic solemnities of Georgetown always attract either the President and his Cabinet or members of Congress.* The astronomical labors of the Jesuit Observatory are famous in America, and the learned professors of the college maintain an active correspondence with the scientific men of the country. The province of Maryland numbered in 1850, seventy priests and sixty scholastics, employed in different institutions or

* Tradition has preserved the details of Washington's visit to Georgetown, and they faithfully transmit it to the successive generations nurtured at the college. The Father of his Country arrived on horseback, without suite and unattended. He led his horse to the whitewashed fence of the college inclosure, and was first received by the late Rev. William Mathews, then a young professor. As may be supposed, the Fathers gave him a most cordial welcome, and took him through their whole establishment. Washington expressed his admiration for the magnificent view which the heights of Georgetown enjoy; but as it was winter, and an icy breeze made the party shiver, the General observed that they had to purchase the beauties of nature in summer by the winter's storm—(Notice on Georgetown College in the Catholic Instructor of Philadelphia, Feb., 1853). We cite this anecdote to show that we know the relations which existed between the Jesuits of Maryland and the illustrious Washington. A venerable religious, however, reproaches us in the Ami de Religion with doubting that a personal friendship existed between Washington and Archbishop Carroll. We should be glad to share the opinion of our opponent, but further researches enable us to renew the assertion. There is no proof that Washington was a personal friend of John Carroll. Archbishop Kenrick has kindly examined the correspondence of the first archbishop, preserved in the archives, and he writes: "I find no proof that Archbishop Carroll was a personal friend of Washington." The Hon. Jared Sparks, whose labors as the biographer of the great hero, and as the editor of his works, render him a high authority; also writes us: "As Washington was frequently in Baltimore, and as the archbishop was much respected and esteemed by all classes of society there, it is probable that they met on such occasions in the social circles; but I have seen no evidence that there was any particular intimacy between them, or any other relations than those of a general acquaintance. All the papers left by Washington were for several years in my possession, and examined with great care, and I remember no private correspondence with Archbishop Carroll, nor any evidence of an intimate intercourse between them."

In all Washington's correspondence there is only one letter to Archbishop Carroll, dated April 10, 1792, addressing him simply as "Sir," and declaring the inability of Government to aid him in converting the Indians. Neither Brent's Life, nor Campbell's, nor Archbishop Carroll's own panegyric of Washington, alludes to any such friendship.

missions. It had a novitiate at Frederick, and colleges at Georgetown, Washington, and Worcester. The Jesuits of this province directed fifty churches in the dioceses of Baltimore, Philadelphia, Boston, Pittsburg, and Richmond, including the Indian missions in the State of Maine. The vice-province of Missouri, the first Fathers of which were furnished by Maryland in 1823, numbered in 1850, seventy-five priests, fifty-six scholastics, and eighty-three lay brothers. It had a novitiate and scholasticate at Florissant, a university at St. Louis, colleges at Cincinnati, Bardstown, and Louisville, and directed twenty-eight churches in the dioceses of St. Louis, Louisville, Cincinnati, Milwaukie, and Chicago, and sixteen churches or stations among the Indians in the territories. A mission dependent on the province of France, and lying partly in Canada, had in the State of New York, in the same year, twenty-one priests, who directed the Diocesan Seminary, St. John's College, and several churches in the dioceses of New York, Albany, and Buffalo. The province of Lyons had, at the same time, a mission in the South, employing twenty-two Fathers in the dioceses of New Orleans and Mobile, where they directed St. Charles' College at Grand Coteau, the School of Jesus in New Orleans, and Spring-Hill College near Mobile. Thus, in 1850, sixteen dioceses shared in the pious assistance so lavishly afforded by the members of the Society of Jesus; and since then it has founded new colleges at Baltimore, Philadelphia, New York, and in Louisiana and in California, and devotes itself to the missions in the dioceses of San Francisco and Monterey.*

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* We add a list of the Presidents of Georgetown College:

1. Robert Plunkett, S. J., from Oct., 1791.
2. Robert Molyneux, S. J.
3. Louis Dubourg (afterwards Bishop of New Orleans), till 1799
4. Leonard Neale, S. J. (afterwards Archbishop of Baltimore), till 1806.
5. Robert Molyneux, S. J.
6. William Mathews, 1808. Died in 1854.
7. Francis Neale, S. J., 1810. Died Dec. 20, 1837.

CHAPTER XIII.

DIOCESE OF BALTIMORE—(1846–1852).

Election of Pius IX.—Popnlarity of the Sovereign Pontiff in the United States—Peter's Pence—Seventh Council of Baltimore—Division of the United States into six ecclesiastical provinces—Death of Archbishop Eccleston—Most Rev. Francis P. Kenrick, sixth Archbishop of Baltimore—National Council of Baltimore and new Episcopal Sees.

The Fathers of the sixth Council of Baltimore had scarcely had time to return to their dioceses, when news arrived of the death of Pope Gregory XVI., followed almost immediately by the election of His Holiness Pius IX. The Catholics of the United States testified sincere regret for a pontiff who had done much for religion in their country, and who had founded half the episcopal sees then existing. The holy organizer of so many rising churches was deplored in the uttermost parts of the New World; the Catholic papers put on mourning, and in almost every diocese a solemn funeral service was celebrated for the repose of the soul

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8. John Grassi, S. J., 1812.
9. Benjamin Fenwick, S. J. 1817 (afterwards Bishop of Boston).
10. Anthony Kohlmann, S. J., 1819. Died April 10, 1838.
11. Enoch Fenwick, S. J.
12. Benjamin Fenwick, S. J., 1824.
13. Stephen L. Dubuisson, S. J., 1825.
14. John Besehter, S. J. Died January 6, 1842.
15. Th. F. Mulledy, S. J., till 1837.
16. Wm. McSherry, S. J., till 1839.
17. James Ryder, S. J., till 1840.
18. Th. F. Mulledy, S. J., from 1845.
19. James Ryder, S. J., from 1848.
20. Charles Stonestreet, S. J., from 1851.
21. Bernard A. Maguire, S. J., from 1852.

of the Father of the faithful. At Philadelphia the funeral oration on Gregory XVI. was pronounced by the Rev. Father O'Dwyer, in the presence of the city authorities and the two foreign consuls—for the noble attitude of the aged pontiff in his interview with the Emperor of Russia had rendered his name popular among the Protestants.

But this unusual sympathy for the successor of St. Peter was especially manifested in America on the glorious accession of Pius IX., June 16, 1846, and on the generous measures by which he inaugurated his reign. The enthusiasm of the faithful was, as is well known, perfidiously imitated by the Italian revolutionists; and they thus obeyed the word of command of Mazzini, who deemed it the best mode of overthrowing the Pope to attack him at first by praise. The echo of the magnificent popular ovations decreed to Pius IX. resounded even beyond the Atlantic; and the citizens of the United States wished in their turn to show their admiration for the person and acts of the Sovereign Pontiff. Meetings were called in the principal cities of the Union, and after eloquent speeches, addresses were resolved upon to bear to the Holy Father the spontaneous tribute of American sympathy Some Italians, or some demagogues, who had crept into the committees, in vain endeavored to disfigure these demonstrations of the people, by voting for addresses to the Roman people instead of felicitations to the prince raised by Heaven to the government of the States of the Church. But the reasonable instinct of the Protestant republicans preserved them from the snares laid by these agitators; they were wise enough then in the United States to understand that all the nations of Europe are not made for republics; they merely wished to see constitutions granted by the sovereign instead of extorted by the people; and the address voted at New York by a meeting of six thousand persons, presided over by the mayor of the city, contained these remarkable words:

"And more formidable than all these, you must have girded yourself to encounter, and by God's help to overcome, that fickleness and ingratitude of multitudes just released from benumbing bondage which could clamor in the wilderness to be led back to the flesh-pots of Egypt; which among the contemporaries, and even the followers of our Saviour, could leave him to bear in solitude the agony of his cross; and which in your case, we apprehend, will yet manifest itself in unreasonable expectations, extravagant hopes, impetuous requirements, and in murmurings that nothing has been earnestly intended, because every thing has not already been accomplished."*

On the 10th of January, 1848, the inhabitants of Philadelphia, the second city in the Union, held in turn their enthusiastic meeting, and their address closed with this touching invocation:

"May the Almighty grant you length of life, strength of heart, and wisdom from on high, in order to bring to a happy conclusion the beneficent reforms which you have begun! May He inspire the princes and people of Italy with the courage and moderation necessary to second your efforts! May He raise up to you successors, who will continue to extend the influence of peace and justice on earth; and the time will come when the meanest of God's poor will, if oppressed, be able to summon the most powerful of his oppressors to appear at the bar of united Christendom; and the nations will sit in judgment upon him, and the oppressor, blushing with shame, shall be forced, by their unanimous and indignant voice, to render justice to the oppressed."

Thus did the Protestants of America then, by their avowed wishes, call for the moment when the Papacy should once more sit as a supreme tribunal, judging kings and nations. They saw

* Proceedings of the public demonstration of sympathy with Pope Pius IX. and with Italy, in the city of New York, on Monday, Nov. 29, 1847. New York: Van Norden, 1847 (pp. 60), p. 30.

that in the middle ages the people owed to that august power their enfranchisement from the slavery of their masters, and that the nations relapsed into anarchy or servitude as soon as princes threw off this salutary check. To point to the restoration of the spiritual authority of the Holy See over the monarchs, as the best remedy against the oppressions of humanity, was, however, too sincere an avowal to be lasting, and they were soon seen, in spite of their enthusiastic professions, siding with those who revolted against the Sovereign Pontiff. Some Italians, as we have remarked, took part in these sympathetic meetings. They were then the first and foremost in America to cry "Pio Nino," though on the very eve of casting off this mask, and declaring themselves open enemies of the Papacy. One of them, Avezzana, became Minister of War of the Roman Republic; another, Foresti, presided in 1854 at the most violent meetings against the apostolical envoy, Monseigneur Bedini; a third, Secchi de Casali, editor of a miserable Italian sheet at New York, became the seide of Gavazzi, and his pen is more envenomed against the Catholics than even his master's tongue. And these men were the warm admirers of Pius IX. in 1846.

The Catholics were more persevering in their love; and when they heard of the assassination of Rossi (November 16, 1848), and the escape of the Holy Father, eight days later, their filial respect for the persecuted Pontiff redoubled. As the stay of Pius IX. at Gaeta was expected to be only temporary, they asked where in the whole world he would retire during the anarchy which ravaged the eternal city; and the faithful in the United States flattered themselves that the Pope would come to seek a generous hospitality from the great republic of the New World. The Archbishop of Baltimore was the organ of this unanimous voice, and on the 18th of January, 1849, Feast of the Exaltation of the Chair of St. Peter, Archbishop Eccleston wrote to the Sovereign Pontiff to beg him to honor Maryland with his sacred presence:

"Our seventh Council of Baltimore is to be held on the 6th of May next. We are perhaps too bold, Holy Father, in asking and hoping that, if possible, the shadow of Peter may even transiently gladden us, and give us new strength and courage. How great an honor and support to our rising Church! what joy and fervor, what fruits and pledges of communion throughout our whole republic, if your Holiness, yielding to our unanimous wishes, would but stand amid the prelates assembled from the most remote shores of North America, and deign to console and honor us and our flocks with your apostolic advice and paternal blessing! The Council might easily, if your Holiness so direct, be deferred to a more convenient time, and so far as our poverty permits, nothing shall be wanting to make every thing a comfort and joy to our Most Holy Father."*

Deprived of the happiness of being presided over by the successor of the prince of the apostles, the Fathers of the seventh Council of Baltimore wished to show their lively sympathy, by ordering a collection to be made in their dioceses, in the nature of Peter's pence. This spontaneous tribute produced about twenty-six thousand dollars, which was transmitted to the Pope's Nuncio, at Paris, by the Archbishop of Baltimore.

The Council met on the 6th of May, 1849; twenty-five bishops were present; and by the first and second decrees, the Fathers proclaimed that the devotion of the clergy and faithful of the

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* L'Orbe Cattolico a Pio IX. Pontifice Massimo esulante da Roma. Napoli, 1850; vol. i. 248. This work, published by the Civilta Cattolica, contains the letters of condolence and sympathy addressed to the Holy Father by the bishops of the whole world on the news of his exile to Gaeta—a magnificent monument of the unanimity of the Church and its communion with its head. Besides the letter of the Archbishop of Baltimore, we remark letters from the Bishop of Natchez and the Bishop of Wallawalla and Nesqualy, but we do not perceive the beautiful letter addressed to Pope Pius, on the 13th of May, 1849, by the Fathers of the seventh Council of Baltimore: and yet that important document merits an honorable place in such a collection.

United States to the Immaculate Conception of the Blessed Virgin Mary was universal; and declared that the prelates would regard with lively satisfaction the doctrinal definition of that mystery by the Sovereign Pontiff, if, in the judgment of his wisdom, he deemed the definition seasonable. These decrees were adopted unanimously, with the exception of one, the prelate of Richmond, whose dissenting opinion is given in the annals of the Council of Baltimore, doubtless at the wish of Bishop Whelan.*

The Council proposed the erection of new Sees at Wheeling for the eastern part of Virginia; at Savannah for the State of Georgia; at St. Paul for Minnesota Territory; and a Vicariate-apostolic at Santa Fé for New Mexico, which had lately been added to the United States. The troubles of the Roman Revolution retarded the examination of the acts of the Council; but the Pope having entered Rome on the 12th of April, 1850, the Congregation resumed their accustomed important deliberations; and, by letter of August 9, 1850, the Propaganda transmitted to Baltimore the Pontifical briefs transferring Bishop Whelan to the new See of Wheeling, and nominating the Rev. Francis Xavier Gartland to the See of Savannah, the Rev. Joseph Cretin to the See of St. Paul, the Rev. John McGill to the See of Richmond, and the Rev. John Lamy to the Vicariate-apostolic of Santa Fé. The Rev. Charles P. Montgomery, and on his refusal, the Rev. Joseph Sadoc Alemany was called to the See of Monterey, in California, a province ceded to the United States by Mexico, after the war of 1846.†

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* Concilia Provincialia Baltimori habita, p. 274.

† Francis Xavier Gartland, born in Dublin in 1805, ordained at Philadelphia in 1832, consecrated Bishop of Savannah, November 10, 1850, died of the yellow fever at his See, September 20, 1853.

Joseph Cretin, of the diocese of Lyons, devoted himself to the American missions in 1838, was consecrated in France, Bishop of St. Paul's, July 26, 1851, and returned to this country with six priests.

John Lamy, born in 1813, at Londres, in the diocese of Clermont, embarked for this country, with Archbishop Purcell, July 9, 1839, together

The bishops also proposed suffragans for the metropolitan See of St. Louis, which the Holy See had, by brief of July 20, 1847, raised to the dignity of an archiepiscopal See. Many of the bishops had opposed the division, but now yielding to the voice of Peter, they proposed other ecclesiastical provinces, and to the Archbishop of St. Louis assigned as suffragans, the Bishops of Dubuque, Nashville, St. Paul, Chicago, and Milwaukie. New apostolic briefs, of the 19th of July, 1850, confirmed this, and at the same time erected into metropolitan churches—

1st. The See of New Orleans, with Mobile, Natchez, Little Rock, and Galveston as suffragans.

2d. The See of Cincinnati, with Louisville, Detroit, Vincennes, and Cleveland as suffragans.

3d. The See of New York, with Boston, Hartford, Albany, and Buffalo as suffragans.

By this division, the Archbishop of Baltimore retained as his suffragans only the Bishops of Philadelphia, Richmond, Wheeling, Savannah, Charleston, and Pittsburg. The United States were thus divided into six ecclesiastical provinces, including the province of Oregon, erected July 24, 1846.

Admirable fecundity of the Church, which, amid its greatest trials, gives birth to new folds! While the enemies of religion believed that they had destroyed the Papacy at Rome, a hierarchical organization, full of the future, was preparing in America. The prelates awaited with the most respectful deference the end of the Revolution, so that the Holy Father might confirm their decrees; and one of the first acts of Pius IX., on his complete restoration to his temporal and spiritual power, was to approve

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with five other missionaries of Auvergne; was consecrated Bishop of Agatho *in partibus*, and Vicar-apostolic of New Mexico, November 24, 1850.

Joseph Sadoc Alemany, a Dominican, born in Catalonia, then exiled to Italy, but coming to America, became provincial of the Order, was consecrated at Rome, second Bishop of Monterey, in 1850, and transferred to the archbishopric of San Francisco, July 29, 1853.

the proposals of the Council at Baltimore. By a remarkable coincidence, the erection of Baltimore into a metropolitan See had been effected in 1808, at a moment when Pius VII. was the victim of persecution, and the bulls of installation, retarded by the imprisonment of that holy Pontiff, and by the death of the bishop who was bringing them to this country, reached the United States only in 1810.

Before separating, the bishops addressed pastoral letters to the clergy and laity of their dioceses, elegantly expressive of the grief which they felt to witness the outrages offered to the Holy See. "We are not subject to the Sovereign Pontiff as a temporal power, and are devotedly attached to the republican institutions under which we live. We feel ourselves to be impartial judges of the events which have resulted in his flight from the capitol, and of the subsequent attempts to strip him of all civil power; yet as friends of order and liberty, we cannot but lament that his enlightened policy has not been suffered to develop itself, and that violence and outrage have disgraced the proceedings of those who proclaim themselves the friends of social progress. We must at the same time avow our conviction that the temporal principality of the Roman States has served in the order of Divine Providence, for the free and unsuspicious exercise of the spiritual functions of the Pontificate, and for the advancement of the interests of religion by fostering institutions of charity and learning. Were the Bishop of Rome the subject of a civil ruler or the citizen of a republic, it might be feared that he would not always enjoy that freedom of action which is necessary, that his decrees and measures be respected by the faithful throughout the world. We know, indeed, that if at any time it please God to suffer him to be permanently deprived of all civil power, He will divinely guard the free exercise of his spiritual authority, as was the case during the first three ages, under the reign of the pagan emperors, when the bishops of Rome displayed an apostolic energy,

which was everywhere felt and respected. On account of the more excellent principality attached to the Church of Rome from the beginning, as founded by the glorious apostles, Peter and Paul, every local church—that is, all Christians in every part of the world—felt bound to harmonize in faith with that most ancient and illustrious Church, and to cherish inviolably her communion. The successor of Peter, even under circumstances so unfavorable, watched over the general interests of religion in Asia and Africa, as well as Europe, and authoritatively proscribed every error opposed to divine revelations, and every usage pregnant with danger to its integrity.

"The Pontifical office is of divine institution, and totally independent of all the vicissitudes to which the temporal principality is subject. When Christ our Lord promised to Peter that He would build his church on him as a rock, He gave him the assurance that the gates of hell—that is, the powers of darkness—should not prevail against it; which necessarily implies that his office is fundamental and essential to the Church, and must continue to the end of time. Peter was constituted pastor of the lambs and sheep—namely, of the whole flock of Christ—which through him is one fold under one shepherd. Our Lord, at his last supper, prayed that his disciples, and those who through their ministry should believe in Him, might be one, even as He and the Father are one; and as He is always heard, we cannot doubt that this unity is an inseparable characteristic of the Church; whence the office of the chief pastor, by which unity is maintained, can never cease. We exhort you, brethren, to continue steadfast in your attachment to the chair of Peter, on which you know that the Church is built. Since it has pleased Divine Providence to establish that chair in the city of Rome, the capital of the pagan world, in order to show forth in the most striking manner the power of Christ, he is a schismatic and prevaricator who attempts to establish any other chair in opposition to the

Roman See or independent of it. That Church was consecrated by the martyrdom of the apostles, Peter and Paul, who bequeathed to her their whole doctrine with their blood. Christ our Lord has placed the doctrine of truth in the chair of unity, and has charged Peter and his successor to confirm their brethren, having prayed specially that the faith of Peter may not fail. By means of the uninterrupted tradition of that Church, coming down through the succession of bishops from the apostles, we confound those who through pride, self-complacency, or any other perverse influence, teach otherwise than divine revelation warrants, and attempt to adulterate the doctrine, which, as pure streams from an unpolluted fountain, flows hence throughout the whole world."*

We see how the bishops of the United States maintained a close and firm union with the centre of Catholicity, and how imbued their teachings were with a sincere devotedness to the Holy See at the very moment when the tempest raged in all its fury against the sacred rock of the Church. After such striking proofs of a perfect orthodoxy, it is consoling to read what the first Bishop of Baltimore wrote in 1791, one year after his consecration:

"On the 7th of next month," says Archbishop Carroll, "our clergy are to meet here in a diocesan synod; then we shall discuss the mode of preserving the succession to the episcopacy of the United States. Instead of a coadjutor, I am much inclined to solicit a division of my diocese and the creation of another bishopric. One only objection, of much weight, retards my determined resolution in favor of this scheme, and that is, that previous to such a step a uniform discipline may be established in all parts of this great continent, and every measure so firmly concerted, that as little danger as possible may remain of a disunion with the Holy See. I am very fearful of this event taking

* Catholic Almanac, 1850, p. 51.

place in succeeding time, unless it be guarded against by every prudential precaution. Our distance, though not so great if geometrically measured, as South America, Goa, and China, yet in a political light is much greater. South America and the Portuguese possessions in Africa and Asia have, through their metropolitical countries, an intermediate connection with Rome; and the missionaries in China are almost all Europeans. But we have no European metropolis, and our clergy soon will be neither Europeans nor have European connections. Then will be the danger to a propension to a schismatical separation from the centre of unity. But the Founder of the Church sees all these things and can provide the remedy. After doing what we can, we must commit the rest to His Providence."*

His Providence has not been wanting, and the spectacle presented by the hierarchy of the United States sixty years after its venerable founder betrayed his well-founded anxiety for the preservation of the bonds of unity, can only inspire us with increased confidence for the future.

Archbishop Eccleston, who had the honor of presiding over five of the councils of Baltimore, considered the interest of the Church at large more important than the particular rank of his metropolitan See, and without opposition, accepted that division of ecclesiastical provinces which reduced Baltimore to the same rank as its former suffragans of New York and Cincinnati. The seventh Council had asked that the primatial dignity should be attached to the See of Baltimore, on account of the priority of its origin. In a new country like the United States, an historic existence of half a century is almost antiquity. The Holy See deemed proper to defer this official favor, but the Archbishop of Baltimore nevertheless preserved a sort of honorable primacy, and he was specially invested in 1853 with the functions of

* Brent's Biographical Sketch of Archbishop Carroll, p. 153.

Apostolical Legate of the First National Council of the United States.

Archbishop Eccleston also distinguished his episcopate by his labors for the completion of his cathedral. To him it is indebted for the second tower and the interior and the exterior decoration of a portion of the pile. The prelate wished to raise the portico, the absence of which injures the façade of the cathedral, but unfortunately death did not permit him. Although apparently in good health, his constitution was very delicate, and God called the archbishop to Himself, at an age when he might still hope to render long service to the Church. The archbishop visited Georgetown early in April, 1851, intending to make only a short stay there, but sickness detained him, and he expired piously on the 22d of April. The calmness, patience, amenity, and piety which he displayed during his last days were truly edifying, and one of the religious who attended the venerable sufferer, wrote to her companions some hours before the fatal moment: "Could you have been at our Father's side since the beginning of his illness, what angelic virtue would you not have witnessed! Such perfect meekness, humility, patience, and resignation! Not a murmur, not a complaint has escaped his lips. Truly has he most beautifully exemplified in himself those lessons which, in health, he preached to others. In losing him, we lose indeed a devoted father, a vigilant superior, a sincere and most disinterested friend."

To take the mortal remains of the worthy prelate to his metropolitan See, the funeral had to cross Washington, the capital of the Union; the procession, which was nearly a mile long, slowly wended its way through the principal street, chanting, amid the tolling of the bells, the psalms of the ritual; the clergy were arrayed in their proper vestments, and among the distinguished persons who followed the corpse were seen the President of the United States, his Cabinet, and the members of the diplomatic

corps. While the Executive power thus honored the Catholic religion in its pastors, in the face of heaven and earth, at that very time the Queen of England, who has nine millions of Catholic subjects in Europe, allowed her ministry to insult them and provoke a fanatical agitation, on no better pretext than the re-establishment of the Episcopal hierarchy.

"Archbishop Eccleston," says his biographer, "was gifted with talents of a high order. He had a penetrating mind, which he had cultivated by a laborious study, and enriched with varied learning. As a preacher of the words of God, he was regarded as eloquent, graceful and persuasive, displaying great zeal and piety in all he uttered, and was sure to enlist the undivided attention of his hearers. It may not be useless to record here a fact, which is remarkable in the history of the Catholic ministry in this country, that shortly before his elevation to the priesthood, young Eccleston was invited to deliver a prayer at the public celebration in Baltimore of the 4th of July, anniversary of our national independence. He accepted the invitation, and appeared before the vast assemblage of people, vested in cassock, surplice, and stole; and while as a minister of God he invoked the divine blessing upon the nation, and exhibited the approval of a free government and popular liberty by the Church, he delighted his immense audience by his eloquent appeal to the throne of mercy, and the pleasing manner of its delivery.

"In person the archbishop was tall and commanding, and remarkable for his graceful deportment and ease in conversation. No one ever approached him familiarly without being pleased with him or without an increased respect for his person. His piety was of the highest order. No one could look upon him without being impressed with the idea that he was a true prelate of the Church. Ever unostentatious and unassuming, his great aim was to do good to all men, seeking the will of his great Master. His study was to please Him, regardless of the world,

which would willingly have heaped upon him its choicest honors, had he not studiously fled from them."*

On the death of Archbishop Eccleston, the See of Baltimore did not long remain vacant, and by letters apostolic of August 3, 1851, the Rt. Rev. Francis P. Kenrick was transferred from the See of Philadelphia to the archbishopric of Baltimore. By a brief of the 19th of August in the same year, the Sovereign Pontiff appointed Archbishop Kenrick apostolic delegate, to preside at the National Council of the entire episcopate of the United States. This Council met on the 9th of May, 1852; six archbishops and twenty-six bishops took part in its deliberations, and the most important measure which they proposed to the Holy See, was to create new dioceses, in order to multiply on the immense surface of the American continent the centre of action and vigilance, and in order that, in no point, the faithful be out of the reach of visits from their first pastors. If there were questions of dignities, rendered attractive by the honors, power, or riches of earth, we might see in this development of the episcopate, human reasons and motives of ambition. But in the United States, the mitre is only a fearful burden, with none of the consolations which lighten it elsewhere; and the prelates are but venerable mendicants, ever extending the hand for daily bread, for means to raise the humble shrines that form their cathedrals and churches. Imagine one of these missionaries, on whom the Holy See imposes the burden of a diocese, and imprints the apostolic character. The new bishop has every thing to create; he finds only a few priests scattered here and there, entirely insufficient for a country where immigration periodically brings crowds of Irish and German Catholics, who are to be preserved, and still more, whose children are to be preserved from the allurements of error. He must build a church and a dwelling, found a seminary

* Notice of Archbishop Eccleston in Catholic Almanac for 1852, p. 60.

and schools, elicit vocations by his influence, and confirm the faithful in the truth; gather around him Brothers and communities of Sisters, provide by unceasing toil for the subsistence of these fellow-laborers, travel constantly on horseback or on foot, in snow or rain, preach at all hours, hear confessions without respite, visit the sick, and watch everywhere to preserve intact the sacred deposit of faith and morality. Such is the life of an American prelate appointed to found a new diocese—a life of bodily fatigue, like that of the humblest missionary, but with all the responsibility of a bishop. Most frequently such duties are accepted through obedience by him whom the Holy See deems courageous enough to fulfil them; and the new diocese soon sees churches and convents arise, the clergy multiply, and the priest stand beside the pioneer in the latest clearings. Such is the history of religion in America since the commencement of this century, and the future promises that in spite of the trials of the last few years, this development will not cease.

By his apostolic letter of July 29, 1853, the Holy Father approved most of the propositions of the National Council, and in the ecclesiastical province of Baltimore he founded the new diocese of Erie, a dismemberment of that of Pittsburg. In the province of New York the Sees of Burlington and Portland were detached from Boston, and those of Brooklyn and Newark were detached from the diocese of New York. In the province of Cincinnati the diocese of Covington was formed of the eastern portion of Kentucky, which, till then, had formed part of the diocese of Louisville. The province of St. Louis was increased by the See of Quincy, and that of New Orleans by the See of Natchitoches. In California, San Francisco was raised to the dignity of a metropolis, with Monterey as a suffragan See; and finally, Upper Michigan was made a Vicariate-apostolic. We shall speak of these different erections when we treat of the provinces and States in which they are comprised. Rome deferred acced-

ing to the request of the Council, only with regard to raising the See of Boston to the metropolitan dignity, and with regard to making Wilmington a See and Florida a Vicariate-apostolic.*

Before separating, the Fathers of the Council addressed a pastoral letter to the clergy and faithful of the United States. It lays down rules for ecclesiastical property, and declares that the administration of bodies of trustees shall be subject to the approval of the bishop of the diocese. It solemnly condemns secret societies and Free Masonry, calling to mind the decrees of the Holy See against such societies. It shows the astonishing progress of the Church in America, and stimulates the charity of the faithful to meet its wants. It makes it a duty in families not to crush the ecclesiastical or religious vocations of their children, but on the contrary, to encourage them by a good education and sound principles. Finally, it condemns the detestable system of the public schools, where children of all denominations are admitted, and religion scrupulously excluded. The future of the Church is in the Catholic education of the youth, and hence the

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* Rev. Henry D. Coskery was appointed to the See of Portland, and on his declining, the Rev. David W. Bacon, of Brooklyn, was elected and consecrated at New York, in April, 1855.

Rev. Louis de Goesbriand, elected Bishop of Burlington, Rev. John Loughlin, elected Bishop of Brooklyn, and Rev. James Roosevelt Bayley, elected Bishop of Newark, were consecrated at New York, Oct. 30, 1853, by Monseigneur Bedini, Nuncio of His Holiness Pope Pius IX.

Father George Carrell, S. J., elected Bishop of Covington, was consecrated at Cincinnati, Nov. 1, 1853. The Very Rev. Joseph Melcher, of St. Louis, was elected Bishop of Quincy, and the diocese is still administered by the Bishop of Chicago. The Very Rev. Augustus Martin, elected Bishop of Nachitoches, was consecrated Dec. 30, 1853.

Rt. Rev. Michael O'Connor was at first transferred to Erie, but remained at Pittsburg, and the Rt. Rev. Josue M. Young was consecrated April 23, 1854.

Rev. Thaddeus Amat, elected Bishop of Monterey, was consecrated March 12, 1854.

Rt. Rev. Frederick Baraga, Bishop of Amyzenie in part, and Vicar-apostolic of Upper Michigan, was consecrated Nov. 1, 1853, and is now Bishop of Saut St. Mary's.

enemies of the faith seek every means to force upon Catholics their schools and unchristian systems.

Since Archbishop Carroll, six archbishops have succeeded in the metropolitan See of Baltimore, and each of them has had a share in the consoling progress of religion in the diocese, as well as in the country at large, by presiding over eight Councils; and thus contributing to organize and develop the episcopal hierarchy over the length and breadth of the United States. In 1856, Maryland and the District of Columbia contain eighty-eight churches, forty-five other stations, one hundred and thirty priests, of whom seventy-three perform parochial duties, and two hundred and two levites preparing for the sanctuary. Three ecclesiastical seminaries, two of which are directed by Sulpitians, a Jesuit and a Redemptorist novitiate, four colleges of the Society of Jesus, one directed by secular priests, five academies and boarding-schools for young ladies, directed by the Visitation Nuns, one by Sisters of Charity, and many Catholic schools for children of both sexes, show the care with which the youth are trained in science and piety. The Sisters of Charity have also an orphan asylum, a lunatic asylum, and hospital, capable of holding one hundred and fifty sick persons; the Oblates devote themselves to colored children, while the Sisters of Notre Dame take care of the children of the Germans; finally, the pious Carmelites draw down God's blessing on the diocese, where works of charity and education have multiplied so abundantly within sixty years.

CHAPTER XIV.

PENNSYLVANIA—(1680–1810).

First missions at Philadelphia, Goshenhoppen, Co .ewago, Lancaster—Influence of French intervention in securing respect and toleration for Catholicity—The Augustinians in Pennsylvania—The Franciscans—Schism in the German Church of the Holy Trinity—Foundation of the episcopal See of Philadelphia.

The English Jesuits in Maryland did not limit their care to the missions regularly assigned to them. We have seen them, in the ardor of their zeal, brave persecution and death in the neighboring colony of Virginia, seeking the few Catholics scattered over its vast surface. The same apostolic spirit led to Pennsylvania the missionaries of the Society of Jesus. They extended their sphere of action to the north as well as to the south of their residences; hence, after sketching the history of the Church in the diocese of Baltimore, we naturally pass to the relation of the commencement of the faith in the province which formed the diocese of Philadelphia.

The peaceful sect of Friends reveres as its founder the shoemaker, George Fox, who began his preaching at Nottingham in 1649. Persecuted by the partisans of Anglicanism, the Quakers resolved to seek a refuge in America, as the Puritans had resolved to do in 1620; and in 1675 a company of Friends purchased of Lord Berkeley the western part of New Jersey, lying on the Delaware river. In 1680, William Penn obtained a grant of the right bank of the same river, and King Charles II., in his charter, gave the new colony the name of Pennsylvania.

Notwithstanding his distinguished birth and vast fortune, Penn,

who had been educated at the Calvinist college at Saumur in France, was seduced by the philanthropical ideas of the innovators. A son of the brave Admiral Penn who had wrested Jamaica from the Spaniards, he had inherited, as part of his patrimony, a large claim against the crown. Charles II., who spent his money in other pursuits than the payment of his debts or those of the nation, discharged this by giving William Penn a colony, and the latter, wishing to take possession, landed in America in October, 1682.*

The new proprietor explored the country on the Delaware, in order to select a spot suitable for the establishment of the new colony, and in the month of January, 1683, he laid out the plan of Philadelphia, the City of Brotherly Love. The preceding month, the principal settlers had met in convention at Chester, and under the guidance of Penn, had enacted as the law of Pennsylvania, that as God is the only judge of man's conscience, every Christian, without distinction of sect, should be eligible to public employments. The only restriction on individual liberty established by the rigid Quakers was the prohibition of all balls, theatres, masquerades, cock and bull fights;† and we cannot blame them for endeavoring to banish these occasions of vice and disorder. The toleration of William Penn, an imitation of Lord Baltimore's, is a striking contrast to the Protestant fanaticism which then obtained in New England and Virginia. The colony increased rapidly, and the immigration was not confined to the natives of England and Germany, where the doctrines of Quakerism had made progress. Irish Catholics hoped to find liberty of worship in Pennsylvania, nor were they deceived by the intentions of the honored founder of that colony; but the Protestant Bishop of London had inserted in the charter a provision guaranteeing in Pennsylvania security for the Church established by

* Bancroft, History of the United States, ii. 348. † Idem.

law, and as Anglicanism feels secure only where Catholicity is banished or oppressed, this clause long fettered the liberty of the faithful at Philadelphia and its neighborhood.

The true faith seems, however, to have been tolerated in Pennsylvania from the very first, and indeed Penn was too close a friend, and afterwards too devoted a subject of the Catholic king, James II., to have been unfriendly to Catholics. The first Catholic settlers were doubtless attended by a priest, as those of Maryland had been by Father White; for in 1686—that is, three years after the founding of Philadelphia—William Penn mentions *an old priest* among the inhabitants. In 1708, in a letter addressed from England to James Logan at Philadelphia, Penn, then himself under the suspicion of the new government for his attachment to James, wrote: "There is a complaint against your government that you suffer public Mass in a scandalous manner. Pray send the matter of fact, for ill use is made of it against us here." And in a subsequent letter he returns to it in these terms: "It has become a reproach to me here, with the officers of the crown, that you have suffered the scandal of Mass to be publicly celebrated."

Bernard U. Campbell, citing these curious extracts from Watson's Annals of Philadelphia, adds that the first chapel where divine worship was offered in 1686 was a wooden building on the northwest corner of Front and Walnut streets.* Watson speaks of a second chapel, built before 1736, on the corner of Chestnut and Second streets, and says that it was built "for a papal chapel, and that the people opposed its being so used in so public a place."

We know, too, that in 1729 a Catholic chapel existed at a short distance from Philadelphia, on the road from Nicetown to Frankfort, and that it was built by Miss Elizabeth McGawley, a

* Life and Times of Archbishop Carroll. Cath. Mag., 1845, p. 252.

young Irish lady, who had settled in that part with a number of her tenants. It is probable that this chapel was considered as forming part of Miss McGawley's house, which enabled the Catholics to meet there under the protection of a private house. Watson remarks that in a field near the site of this ancient chapel, a marble tombstone bears a cross, with the inscription—"John Michael Brown ob. 15 Dec. A. D. 1790. R. I. P." This was the priest attached to the mission, and his tomb did not escape the fury of the fanatics who in 1844 set fire to two of the Catholic churches in Philadelphia. The gravestone was broken by these miscreants, who sought to glut on the memory of the dead their hatred of the living.

In the year 1730, Father Josiah Greaton, a Jesuit, was sent from Maryland to Philadelphia, and according to a tradition preserved by Archbishop Neale, he entered on his duties in the following interesting way: Father Greaton knew a Catholic at Lancaster named Doyle, and applied to him for the names of some of the faithful in Philadelphia. Doyle named a wealthy old lady, remarkable for her attachment to the faith, and the missionary soon called upon the lady, attired in the grave, staid dress of a Quaker. After various questions as to the number of Christian sects in the city, Father Greaton made himself known, to the lady's great joy. She immediately informed her Catholic neighbors that she had a priest in the house. He first exercised his ministry in the humble chapel at the corner of Front and Walnut streets, and in 1733, aided by the liberality of his hostess, he bought a lot in Fourth-street, and erected the little chapel of St. Joseph. The next year the authorities took umbrage at this, and Governor Gordon made a report to the Council on the recent erection in Walnut-street of a *Roman Mass-house* for the public celebration of Mass, contrary to the statute of William III. Kalm, the Swedish traveller, who visited Philadelphia in 1749, says that the Catholics had then, "in the southwest part of the

town, a great house, which is well adorned within, and has an organ."*

"Father Greaton," says Archbishop Carroll, in a manuscript still preserved, "laid the foundation of that congregation now so flourishing. He lived there till about the year 1750, long before which he had succeeded in building the old chapel which is still contiguous to the presbytery of that town, and in assembling a numerous congregation, which, at his first going thither, did not consist of more than ten or twelve persons. I remember to have seen this venerable man at the head of his flock in the year 1748."

Father Greaton was assisted for some time at Philadelphia by Father Henry Neale, also of his Society, who died there in 1748,† and being himself soon after recalled to Maryland, was succeeded by Father Robert Harding, an English religious, who had been on the Maryland mission since 1732. The late learned Mr. Campbell could not discover where this Jesuit was employed before 1750. In that year we find him pastor of St. Joseph's, and for twenty years later fulfilling the duties of that post with exemplary zeal and fidelity. As a stationary assistant, he had from 1758 Father Ferdinand Farmer, charged especially with the direction of the German population; and in 1763, Father Harding, finding St. Joseph's no longer sufficed for the constantly increasing number of Catholics, began the erection of St. Mary's on

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* Kalm's Travels. Father Josiah Greaton, born about 1680, entered the Society of Jesus on the 5th of July, 1708, and became a Professed Father, August 4, 1719. He resided at St. Inigo's, in Maryland, from 1721 to 1724. After exercising his apostolate at Philadelphia for nearly twenty years, he returned to Maryland, and died at Bohemia on the 19th of September, 1752.

† Father Henry Neale belonged to the excellent family which gave nine members to the Society of Jesus in the last century. He returned to America from Europe in 1740, and died at Philadelphia on the 5th of May, 1748, in the forty-sixth year of his age, and the twenty-fourth of his religious career.

ground which he had purchased.* Of this estimable religious, Duché, a Protestant clergyman, writing just before his death, bears the following testimony: "He is a well-bred gentleman, and much esteemed, I am told, by all denominations of Christians in this city, for his prudence, his moderation, his known attachment to British liberty, and his unaffected pious labors among the people to whom he officiates."

In 1771, Father Robert Molyneux was attached to St. Joseph's Church, and directed it till 1787, when he was recalled to Maryland.† Father Farmer and he contracted a most intimate friendship, and they used this harmony for the good of religion. Both learned, pious, untiring, they shared the labors of the ministry; and although Father Farmer was eighteen years older than his friend, he always undertook the distant missions, as Father Molyneux's corpulence rendered travelling very difficult for him, while the former, by his sermons, produced a great effect among the Germans and Irish.

While the Jesuits of Maryland thus zealously occupied the capital of Pennsylvania, they did not neglect the country parts; and in 1741, two German Fathers were sent there to instruct and convert the numerous immigrants who arrived from all parts of Germany. In that year, Father Theodore Schneider, a native of Bavaria, founded the mission of Goshenhoppen, forty-five miles

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* Caspipina's Letters; London, 1777, vol. i. p. 136. Father Robert Harding died at Philadelphia on the 1st of September, 1772, in the seventy-first year of his age. Like all the missionaries of that epoch, his labors were not limited to the city where he was a pastor. He went to a great distance to administer the sacraments, and certificates of baptism celebrated by him are found in New Jersey.

† Father Robert Molyneux, born in Lancashire, June 24, 1738, a novice of the Society of Jesus in 1757, was sent to Maryland soon after his ordination, and thence to Philadelphia in 1771. On the reorganization of the Society of Jesus in 1803, he became the first Superior of Maryland, and was twice President of Georgetown College. He refused to become Coadjutor of Baltimore, and died at Georgetown, December 9th, 1808.

from Philadelphia. He lived there in the utmost poverty for more than twenty years; he built a church there in 1745, and ministered to a very extensive district, going once a month to Philadelphia to hear the confessions of the Germans, till Father Farmer was stationed in the residence in that city. So respected was Father Schneider among the Germans, even the Protestant part, that the Mennonites and Hernhutters generously aided him to build his church at Goshenhoppen. His apostolic journeys led him to the interior of New Jersey, where fanaticism at first sought his life. He was several times shot at; but these attempts to shorten his days diminished nothing of his zeal, and he at last made his visits objects of desire, even to Protestants, towards whom, with infinite charity, he fulfilled the functions of bodily physician, when he could not become the physician of their souls. A relic of this venerable missionary is preserved, which attests alike his poverty and his industry. It is a complete copy of the Roman Missal, in his handwriting, stoutly bound; and the holy Jesuit must have been destitute of every thing, to copy so patiently a quarto volume of seven hundred pages of print. Father Schneider died at the age of sixty-four, on the 10th of July, 1764,* having been visited in his illness the previous month by Father Farmer; and we believe that his successor at Goshenhoppen was Father Ritter. At least, Father Molyneux, in a letter to Father Carroll, dated December 7th, 1784, speaks of Father Ritter as having been for some years at Goshenhoppen, where the congregation numbered five hundred communicants.† In 1747, Father Henry Neale had purchased at Goshenhoppen one hun-

* Father Theodore Schneider, born in 1703, and a Jesuit from 1721, had been professor of philosophy and polemics at Liege, and also Rector Magnificus of the University of Heidelburg, before coming to America. His profession dates from 1729.

† This Father is apparently the one whom Oliver mentions as John Baptist Butter or Ruyter, a Belgian, who joined the English province about 1763, and was sent to Pennsylvania, where he died, Feb. 3, 1786.

dred and twenty-one acres of land, for which he paid two hundred and fifty pounds sterling. The next year Father Greaton paid the proprietors of Pennsylvania fifty-one pounds for four hundred and seventy-three acres in the same place, and this property still belongs to the mission of Goshenhoppen, which the Jesuits continue to serve.

In 1741, Father William Wapeler,* the companion of Father Schneider, founded the mission of Conewago, on the stream of that name, thus again associating this local term with the missions of Catholicity, as his Society had already done on the Mohawk and St. Lawrence. "He remained," says Father Carroll, "about eight years in America, and converted or reclaimed many to the faith of Christ, but was forced by bad health to return to Europe." He retired to Ghent, and then to Bruges, where this worthy Jesuit closed his career in 1781, at the age of seventy. Another celebrated missionary of Conewago is Father Pellentz,† whose memory is in veneration throughout Pennsylvania, and we find that in 1784 he numbered over a thousand communicants at his mission. In 1791, we find him at the synod of Baltimore, filling the post of Vicar-general of Bishop Carroll's immense diocese.

In 1741, Father Wapeler had bought land at Lancaster, with the intention of building a chapel there.‡ Ten years after, Father Farmer was attached to this residence, and remained there in all the poverty and humility of an apostle till 1758.§

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* Father William Wapeler or Wappeler was born in Westphalia, January 22, 1711, and entered the Society of Jesus in 1728. Oliver's Collection, p. 216.

† Father James Pellentz was born in Germany, January 19, 1727, entered the Society in 1744, and made his profession in 1756. Idem.

‡ In 1734, in consequence of fears of a war with France, the missionary at Lancaster became an object of suspicion, and the matter was brought before the Council by Governor Gordon. Watson's Annals, ii. 256.

§ Father Ferdinand Farmer had translated into English his German name, Steenmeyer. He was born in the then Circle of Suabia, Oct. 13, 1720, en-

We have seen him exercising at a later date the ministry at Philadelphia, and to him New York is indebted for the organization of the first Catholic congregation in that city. In 1784, we find Father Geisler* at Lancaster with a congregation of seven hundred communicants; and the country parts of Pennsylvania have thus seen the holy mysteries celebrated for more than a century in the three chapels of Goshenhoppen, Conewago, and Lancaster. From the origin of these missions, they were in part sustained by a pious legacy of an English Catholic, Sir John James, whose will was attacked; but as the secret of his trusts was preserved, the poor, and especially the poor Catholics of Pennsylvania, were not deprived of his charitable aid. The sum allotted to the American mission was one hundred pounds sterling; but as the principal was invested in French funds, his precious resource often in time of war failed the poor Catholics of Pennsylvania and their still poorer missionaries. The latter must have been in great need, for they could not show their parishioners the same touching hospitality then practised in Maryland. There it was the custom for the Catholics who came fasting in order to approach the sacraments, to take their meal with the missionary; and the distance which they often had to go to reach the nearest chapel showed the propriety of this patriarchal custom. The Pennsylvania missions received aid from those of Maryland, by virtue of instructions given by the Provincial of England on the 2d of April, 1759: "The Superior, as a common

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tered the novitiate at Landsperge in 1743, and became a professed of the four vows in 1761. He sought the China mission, but to his disappointment was transferred to the English province, and sent to Maryland in 1752. He died at Philadelphia in 1781, and Father Molyneux pronounced his funeral oration, paying a striking homage to the virtue of the holy missionary. Bishop Bayley declares that he died in the odor of sanctity. Catholic Church in New York, p. 42.

* Luke Geisler, born in Germany in 1735, was sent to Pennsylvania, and died there, August 11, 1786.

Father, must," says Father Corbie, "assist the needy out of the surplus of the more opulent settlements, putting all, both in Pennsylvania and Maryland, in the *vita communis*, or the ordinary way of living, and succor them, in their incidental losses and burdens, with the bowels of true Christian and religious charity."*

Such was the precarious condition of Pennsylvania, when, in 1784, Father John Carroll visited Philadelphia. He had recently been appointed Superior of the clergy of the United States, with power to administer confirmation, and he came to confer that sacrament on the Catholics, as well as to ascertain the condition and wants of religion there. The sacrament of confirmation had never before been conferred in any city in the land; many a person advanced in years now pressed forward to receive with child and grandchild that sacrament whose vivifying strength they had so often desired; and the remembrance of that confirmation has been perpetuated to our day.

The faithful were then scattered all over the State, rendering the administration of the sacraments difficult, and each missionary had under his care a district about one hundred and thirty miles long by thirty-five broad. Father Carroll was satisfied with the piety and regularity of the Catholics of Philadelphia; he found them well instructed in their religion, but he saw that the two churches, St. Mary's and St. Joseph's,† were not sufficient for the size of the congregations, and that the pastors required, as they truly said, the aid of new priests. He also saw that the prejudice against Catholics was declining; and Mr. Campbell admits that this result was due in part to the stay at

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* Campbell's Life and Times of Archbishop Carroll. U. S. Catholic Magazine, iv. 255.

† The Abbé Robin, a chaplain in Rochambeau's army, says: "The Roman Catholics have two chapels in Philadelphia, governed by a Jesuit and a German. They estimate the number of their flocks at eleven hundred or twelve hundred."

Philadelphia of the representatives of France and Spain, as well as to the presence of the staff of the French army and fleet. The chaplains of the army had during the war celebrated Mass in the city churches; and Congress more than once attended to do honor to the French officers. Intelligent Protestants, disposed at first from courtesy to respect the creed of their allies, learned at the same time to tolerate it in their fellow-citizens. Catholics had, moreover, displayed their patriotism in the Revolution. We have shown it in Maryland in the illustrious family of Carroll. At Philadelphia, Moylan, Fitzsimmons, men of eminence, gave the army and Congress striking marks of their courage and patriotism, as well as of their devotedness to the true faith. Commodore Barry, the most celebrated naval commander of the Revolution, was a sincere Catholic, who, at his death, made a considerable bequest for pious uses. The ranks of the American army contained many Irishmen—one of the Pennsylvania regiments even got the name of the Irish Brigade—and when the Catholics in a body addressed Washington, congratulating him on his election to the Presidency, the General did them but justice when in his reply he said: "I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."*

At the close of the war a solemn *Te Deum* was chanted in St. Joseph's Church, at the request of the Marquis de la Luzerne, Minister Plenipotentiary of the Court of France. He invited to it the Congress of the United States, the Assembly and State Council of Pennsylvania, as well as the principal generals and distinguished citizens. Washington was present, as well as Lafayette, and the Abbé Bandale, Chaplain of the Embassy of His

* Sparks' Life and Writings of Washington, xii.

Most Christian Majesty, addressed a most eloquent discourse to the crowded audience.

"Who but He," exclaimed the sacred orator, "He in whose hands are the hearts of men, could inspire the allied troops with the friendship, the confidence, the tenderness of brothers? How is it that two nations once divided, jealous, inimical, and nursed in reciprocal prejudices, are now become so closely united as to form but one? Worldlings would say it is the wisdom, the virtue, and moderation of their chiefs; it is a great national interest which has performed this prodigy. They will say that to the skill of generals, to the courage of the troops, to the activity of the whole army, we must attribute this splendid success. Ah! they are ignorant that the combining so many fortunate circumstances is an emanation from the all-perfect Mind: that courage, that skill, that activity, bear the sacred impression of Him who is divine. . . . Let us beseech the God of mercy to shed on the council of the king of France, your ally, that spirit of wisdom, of justice and of mercy, which has rendered his reign glorious. Let us likewise entreat the God of wisdom to maintain in each of the States that intelligence by which the United States are inspired. . . . Let us offer Him pure hearts, unsullied by private hatred or public dissension; and let us, with one will and one voice, pour forth to the Lord that hymn of praise by which Christians celebrate their gratitude and his glory—*Te Deum Laudamus.*"*

We have already said it, Protestantism can lay no claim to the honor of having established the toleration which Catholics enjoyed in the United States after the Revolution. Policy and necessity marked out the line of conduct which was adopted; and we are not alone in our opinion. An American historian says, "France, Catholic France, was now solicited; she was asked, and not in vain, to lend her armies to the cause of the

* The Catholics during the Revolution. Catholic Herald, Philadelphia, May, 1855.

Revolution. French troops landed at Boston, and amid the ridicule of the English party, the selectmen of the capital of New England followed a crucifix through the streets! A French fleet enters Narragansett Bay, and a law excluding Catholics from civil rights is repealed! French troops are at Philadelphia, and Congress goes to Mass! Necessity compelled this adaptation of the outer appearance, and, perhaps, to some extent, calmed the rampant prejudice of former days. With a Catholic ally, the government could not denounce Catholicity. In the constitution adopted, it washed its hands of the matter, and Congress refused to assume, as one of its powers, a right to enter the sphere of religion. It was left to the several States to have any religion or none but the general government, the only medium of communication with foreign States, could always profess its tolerance, even though twelve of the thirteen should proscribe the faith of Columbus."

In 1784, at the time of Father John Carroll's visit to Philadelphia, Pennsylvania probably numbered seven thousand Catholics, and this is the estimate given by the Superior to Cardinal Antonelli in the following year. In a letter dated July 22, 1788, and addressed to some citizens of Philadelphia, Father Carroll expressed his opinion that an episcopal See would soon be required for the United States, and that Philadelphia would be the favored city: "I have every reason to believe that a bishop will be granted to us in a few months, and it is more than probable that Philadelphia will be the episcopal See." This conjecture was probably based on the fact that Congress then held its sessions in that city, and that Philadelphia was considered as the capital of the United States; but, as we have elsewhere seen, the clergy summoned to deliberate on the choice of the episcopal city, gave the preference to Baltimore. Himself created bishop in 1790, Dr. Carroll governed Philadelphia by a Vicar-general, Father Francis Anthony Fleming, an able controvertist, who was succeeded in his import-

ant post by Father Leonard Neale. Father Fleming was one of the first of the Catholic clergy to defend the Catholic cause when assailed. In 1782, Mr. Miers Fisher, a member of the Assembly, having remarked in a discussion that lotteries were like the Pope's indulgences, "forgiving and permitting sins to raise money," Mr. Fleming called attention to it as unworthy of a man of standing; and the member, with a degree of courtesy rare in our days, apologized for any unintentional offence which he might have given the Catholic body; but a new assailant having come forward with the oft-repeated tale of the Pope's chancery, Father Fleming replied by citing an equally authentic Protestant tariff, in which the crime of "inventing any lies, however abominable or atrocious, to blacken the Papists," is forgiven for the moderate sum of one penny; and "setting fire to a popish church," two pence; which has since proved a higher rate than the witty Father set down. The anonymous assailant renewed the attack, and unable to produce any evidence in favor of the pretended list, attempted to raise new issues, charging Catholics with idolatry, persecution, etc.; but Father Fleming held him to his assertion, and after refuting that, disposed of his other charges, completely silencing the accuser. To remove prejudice still more, he published the letters in book form, for wider and permanent circulation. In reply to the charge of persecution and intolerance, he cited the penal laws of England, Ireland, and Scotland, and adds: "But the greatest wonder of all remains to be mentioned. Tell it not in Gath—publish it not in the streets of Askalon—lest the bigots rejoice and the daughters of popery triumph. At the close of the eighteenth century, among the enlightened, talented, and liberal Protestants of America, at the very instant when the American soil was drinking up the best blood of Catholics, shed in defence of her freedom; when the Gallic flag was flying in her ports and the Gallic soldiers fighting her battles, then were constitutions framed in several States de-

grading those very Catholics, and excluding them from certain offices. O shame, where is thy blush! O gratitude! if thou hast a tear, let it fall to deplore this indelible stigma!"

Father Fleming and Father Gressel, his companion, gave a still better proof of the claims of Catholicity in the yellow fever which desolated Philadelphia in 1793.* While that epidemic was making its fearful ravages in that city, these two Catholic priests, as usual, braved the disease, and devoted themselves to the care and consolation of the sick and dying, and both laid down their lives in the discharge of their duties—true martyrs of charity.†

In 1790 the faithful at Philadelphia beheld the arrival among them of Dr. Matthew Carr, a Hermit of St. Augustine, belonging to one of the oldest religious orders in Christianity, and a community of which has for the last sixty-five years uninterruptedly exercised the holy ministry in Pennsylvania. The Irish and English Augustinians were erected into a distinct province, early in the fifteenth century; and other houses were very numerous at the epoch of Henry VIII.'s religious rebellion. When the first fury of the persecution had spent itself, the Augustinians who had

* From Wansey's Journal of an Excursion to the United States of America, Salisbury, 1796, we find that of fourteen hundred and ninety-seven burials in Philadelphia, from August 1st, 1792, to August 1st, 1793, one hundred and seventy-six were in St. Mary's, twenty-nine in Holy Trinity, and one hundred and ninety-four in Pottersfield; and that in the following year, that of the fever, out of four thousand nine hundred and ninety-two, three hundred and sixty-seven were buried in St. Mary's, sixty-six in Holy Trinity, and fifteen hundred and ninety-eight in Pottersfield.

† Father Lawrence Louis Gressel was born at Rumansfelden, in Bavaria, August 18, 1752. During the six years which he spent in Philadelphia he was distinguished for piety, zeal, and mildness. Bishop Carroll had proposed him at Rome as his coadjutor, and he would doubtless have been appointed but for his premature death, which took place in October, 1793. The Rev. Francis Anthony Fleming was apparently a Father of the Society of Jesus, but his name does not appear in Oliver's collection. His little work is entitled "The Calumnies of Verus; or, Catholics vindicated from certain old slanders lately revived; in a series of letters, published in different gazettes at Philadelphia, collected and revised by Verax, with the addition of a preface and a few notes. Philadelphia: Johnson & Justice, 1792."

not left Ireland rebuilt twelve houses on the ruins of their former monasteries, and at the present time some forty of these religious display their zeal in the first missions. In England the White Friars have not reappeared since the formation of the Church by law established. Those in Ireland long sent their novices to the convents of France and Italy, to receive the solid and extended instruction which the misery of the times prevented their receiving at home; thus Dr. Carr was brought up in the Augustinian colleges of Paris and Bordeaux. He was afterwards for several years attached to a church of his order in Dublin, but in 1790 came to Philadelphia, and built St. Augustine's Church, which was opened to worship and solemnly dedicated in 1800. Doctor Carr was successively assisted in the ministry by the Augustinians, Rossiter, Staunton, Larissey, and Hurley. He died in 1819, and his successor, as Superior, was the Rev. Dr. Hurley, who died in 1837. Since then the Commissary-general in the United States of the Order of Hermits of St. Augustine has been the Very Rev. P. E. Moriarty. Besides their church in Philadelphia, the Augustinians serve the parish churches of St. Dennis at Haverford, St. Charles at Kellyville, St. Mary's at Chestnut Hill, and St. Nicholas of Tolentino at Atlantic City, the last-named place being in the diocese of Newark. They have also founded the monastery and flourishing college of Villanova, where young men receive a finished and Catholic education.*

* We are indebted for these details to the kindness of the Very Rev. Father Moriarty, to whom we express our acknowledgment. St. Augustine founded the Order of Hermits, in Africa, in 388, and gave them a rule. They were dispersed by the Vandals in 428, and some took refuge in Sardinia, Naples, and Languedoc, where they founded monasteries. St. Patrick, who had embraced the rule in Tuscany, before his consecration, introduced it into Ireland, where Augustinian communities became very numerous. Till 1256 they had no common centre, but at that time Pope Alexander IV. united them all, and gave them a constitution. The first General was Lanfrane Septala, and since then the Prior-general has always resided at Rome. The Ursulines, Hospital Nuns, and many congregations of Sisters, also followed the rule of St. Augustine.

At the outset of this century, the Pennsylvania mission received a precious reinforcement in the person of the Rev. Adolphus Louis de Barth, who was appointed to the mission of Lancaster, and there displayed the most admirable zeal.* In 1802 he had as assistant the Rev. Michael Egan, an Irish Franciscan of the Strict Observance, who had recently arrived in the United States, and both, in their poverty as missionaries, found aid and assistance in a generous Catholic, Mr. John Risdal, whose hand was ever open in the cause of religion. A letter from Father Egan to Bishop Carroll, dated Lancaster, February 10, 1803, speaks of this zealous gentleman, and Father Achille Guidée, in his biographical notice of Father De Clorivière, says that that celebrated Jesuit, while curé near St. Malo, in Brittany, from 1780 to 1790, converted several Protestants to the Catholic religion, and among others, Mr. John Risdal. "The return of this gentleman to the true faith was a precious conquest for religion, to which he rendered important service, especially in Lancaster and Philadelphia, in the United States."†

By an apostolic rescript, of September 29, 1804, Father Michael Egan had been authorized to found a province of his Order in the United States, but his project had no success. The young Franciscan was then appointed to St. Mary's Church, Philadelphia, and there won the confidence of Bishop Carroll. The Bishop of Baltimore beheld his administration embarrassed at Philadelphia by the most painful difficulties. He had to resist the pretensions

* Adolph Louis de Barth was born at Munster in 1774, studied at Bellay, and entered the seminary of Strasburg. He was scarcely ordained when the Revolution drove him from France, and even from Munster, whence he repaired to America. He was at first employed in Maryland, but was soon sent to Lancaster. He was Vicar-general and administrator from 1814 to 1820, then pastor of Conewago, and in 1828, rector of St. John's, Baltimore. In 1838 his infirmities and years compelled him to retire to Georgetown College, where he died piously, in October, 1844.

† Guidée, Vie du P. Joseph Varin et de quelques autres Pères Jesuites. Paris, 1854, p. 250.

of the trustees of the German Church of the Holy Trinity, who claimed the right of patronage, and who fomented a schism in which they were encouraged by two interdicted priests. At last, after five years' rebellion, the trustees submitted to the episcopal authority in 1802. In the month of December, 1806, Bishop Carroll addressed Cardinal di Pietro, insisting on the necessity of founding four new Sees—Philadelphia, New York, Boston, and Bardstown. Pius VII. decreed this foundation by his brief of April 8, 1809, and appointed Father Michael Egan Bishop of Philadelphia; but we have already told by what a train of accidents and misfortunes the bulls of institution were prevented from reaching Baltimore till September, 1810.

CHAPTER XV.

DIOCESE OF PHILADELPHIA—(1810–1834).

The Rt. Rev. Michael Egan, first bishop—Very Rev. Louis de Barth, administrator—Rt. Rev. Henry Conwell, second bishop—Schism of St. Mary's Church—Very Rev. William Mathews, administrator—Rt. Rev. Francis P. Kenrick, coadjutor, then third bishop—Religious condition of the diocese in 1834.

The Rt. Rev. Michael Egan was consecrated October 28th, 1810, in St. Peter's Cathedral, Baltimore. Archbishop Carroll officiated on that occasion, assisted by his coadjutor, Bishop Neale, and Father William Vincent Harold, of the Order of St. Dominic, preached the usual sermon. The new prelate had been recommended for this See to the Congregation of the Propaganda, and was selected by Archbishop Carroll "as a truly pious and learned religious, remarkable for his great humility, but deficient, perhaps, in firmness, and without great experience in the

direction of affairs." For these reasons the name of Father Egan was only second on the list sent to Cardinal di Pietro, although at the close of the letter, the prelate declared that he preferred him to the others. And Archbishop Carroll expressed himself still more categorically in a letter of June 17, 1807, where he said of Father Egan: "He is a man of about fifty, who seems endowed with all the qualities to discharge with perfection the functions of the episcopacy, except that he lacks robust health, greater experience, and a greater degree of firmness in his disposition. He is a learned, modest, humble priest, who maintains the spirit of his Order in his whole conduct."*

Bishop Egan governed his diocese with zeal and piety; but, according to the prognostic of Archbishop Carroll, he was deficient in necessary firmness, as he showed in a very serious controversy with the trustees of St. Mary's Church, his cathedral. These trustees thus preluded the deplorable schism which, at a later date, was to desolate the diocese. The ground on which this church is built had been granted to Father Robert Harding, in 1763, under the express condition of erecting there a chapel, which he, in fact, did. The church was successively transferred by will from Father Harding to the Rev. John Lewis, and by the latter to Father Molyneux, and finally to Father Francis Neale. At last, by an Act of the Legislature of Pennsylvania (passed Sept. 13, 1788), a body of trustees was recognized as a body politic, and incorporated to administer the finances of the church.

In 1810 it became necessary to enlarge the edifice, and these new erections gave rise to conflicts of authority with the bishop, at the same time that the trustees set up claims to be consulted in the choice of their pastors, and unfortunately, Father Harold and his uncle arrayed themselves in a measure against the bishop. This was the more to be regretted, as the younger Harold,

* Archives of the Archbishop of Baltimore.

though a man of eminent qualities and striking defects, was full of real eloquence and virtue, but marred his transcendent merit by the asperity of his temper.

In spite of these troubles, which shortened his days, Bishop Egan took a lively interest in the foundation of a colony of the Sisters of Charity at Philadelphia, to take care of an orphan asylum. In 1797 a charitable association had been organized in the city to harbor orphans whose parents had been carried off by the yellow fever. These poor children were confided to a pious lady, and lodged in a house near the Church of the Holy Trinity; but, from the very first, resources were precarious, and the asylum was maintained only by the persevering efforts of Father Michael Hurley, pastor of St. Augustine's in 1807, and by the generous aid of a layman, Mr. Cornelius Thiers. It needed a religious institute to undertake the direction of this asylum, and the trustees of the Holy Trinity resolved, in 1814, to ask Sisters of Charity from Emmetsburg. It was the first colony sent by Mother Seton from her rising community, and the holy foundress welcomed this opening with joy. Three Sisters were appointed, with Sister Rose White as Superior,* and arrived at Philadelphia, September 29, 1814. They took possession of the asylum, which contained thirteen children, in rags, groaning under the weight of a debt of four thousand dollars. Their early efforts were crossed by trials, but three years after they had paid the debt, and the orphan asylum now contains a hundred children, while the boys, to the number of one hundred and six, occupy another asylum, under the charge of the Sisters of St. Joseph.

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* Sister Rose White was a pious widow, born in Maryland, in 1784, and was one of the first to join Mother Seton to found in America the Order of Sisters of Charity. On the death of the foundress, Sister Rose was elected Superior-general, and was re-elected by her Society as often as the constitution permitted, thus receiving a proof of their confidence in her wisdom, virtue, and aptitude for government. She died in Maryland, July 25th, 1841.

Bishop Egan did not live long enough to see his diocese adorned by the presence of the Sisters of Charity. He expired on the 22d of July, 1814, and on his death, the Very Rev. Louis de Barth was appointed administrator of the diocese. In the month of January, 1815, Archbishop Carroll wrote to Rome to ask that the vacancy should be filled, and renewed his request in the month of July. The Rev. Ambrose Maréchal was nominated Bishop of Philadelphia, but he refused the See, and the Court of Rome did not insist, because it wished to call him then to the more important post of Coadjutor of Baltimore.

The Rev. John Baptist David, afterwards Coadjutor of Louisville, was also proposed at Rome for the See of Philadelphia, but he hastened to write to the Propaganda, to beg them not to think of him. The ability with which the Rev. Mr. De Barth administered the diocese, next pointed him out for the episcopacy; but such an honor disconcerted his modesty; he twice successively refused the See, and once sent back to Rome the bulls of investiture. Every one shrunk from a burden rendered particularly heavy by the spirit of independence and revolt which fermented among the bodies of trustees. At last, in 1830, the Very Rev. Henry Conwell, Vicar-general of the diocese of Armagh, in Ireland, accepted the post, ignorant, doubtless, of its many difficulties. He was consecrated in London, by Bishop Poynter. He was then seventy-three years old, and immediately embarked for the United States, where the bitterest trials and cares awaited him. The long schism of St. Mary's Church, Philadelphia, has been a long scandal to religion, but it is our duty to relate briefly the sad story, in order to serve as a lesson to imprudent laymen, who believe that they show zeal in exceeding their duty and invading that of the clergy and episcopate.

In 1818 or 1819, William Hogan, a young priest of inferior education but good natural parts, who had been dismissed from Maynooth for a breach of discipline, left the diocese of Limerick

and embarked for New York. He was first employed on the ministry at Albany, but left that city, against the wish of Dr. Connolly, then Bishop of New York, and was temporarily installed by the Rev. Mr. De Barth, administrator of the diocese of Philadelphia, as temporary pastor at St. Mary's. At the close of the year 1820, Bishop Conwell took possession of his See, and having had reason to suspect Mr. Hogan's conduct in Ireland, on his passage, at Albany and Philadelphia, he withdrew his faculties on the 20th of December, 1820. Hogan continued to officiate at St. Mary's, in spite of the censures of his bishop, and the refusal of the Archbishop of Baltimore to entertain his appeal. Bishop Conwell accordingly excommunicated Hogan on the 11th of February, 1821, and in the course of the spring, appointed as pastor, the Rev. James Cummiskey, associating with him the Rev. Thomas Hayden, whom he had ordained on the 1st of May. The bishop and his clergy occupied the church for some months, though very much annoyed by Hogan and his party, who threatened to take possession of St. Mary's, and finally did so in the summer of 1821.

In August, Bishop England, of Charleston, stopped in Philadelphia on his way to New York, and though he did not wait on Bishop Conwell, was soon found to be much prejudiced against the latter. While at New York he was visited by Hogan, and wrote to Bishop Conwell, offering his mediation; and so deluded was he by the rebellious priest and his party, that he concluded his letter by saying: "I pledge myself to you, and I would not do so thoughtlessly, that if you grant what I ask, you will uphold and preserve religion; but should you refuse it, you will be the cause of its destruction."

Bishop Conwell by no means approved the steps taken by the Bishop of Charleston, and peremptorily declined his mediation. However, when Bishop England, in returning to his See, stopped at Philadelphia in October, the bishop was induced to yield to

his request; and Bishop England, having promised Mr. Hogan a mission in his own diocese, obtained powers from Bishop Conwell to absolve him on a proper submission. Hogan readily promised all that was required, and Bishop England absolved him on the 18th of October, 1821; but the very next day, Hogan, hearkening to the fatal advice of the trustees, retracted, again said Mass at St. Mary's, and resumed his functions as pastor. Bishop England, who had believed so implicitly in Hogan's good faith, saw all his plans thus defeated, and so far from being able to carry out his promise, was in turn obliged to re-excommunicate the wretched Hogan.

This was not the only effort to restore peace. Several friends of the bishop, admirers of the Dominican Father, William V. Harold, once stationed at Philadelphia, prevailed upon Bishop Conwell to invite him to return, fully persuaded that Hogan would be at once abandoned. Father Harold was then Prior of a house of his Order in Lisbon, and joyfully accepted the offer of a pastorship of a church to which he was so much attached as St. Mary's, but informed the bishop that it would be necessary for the latter to write to Rome in order to obtain the acceptance of his resignation as Prior. Meanwhile, Bishop Conwell, to his great chagrin, learned that Father Harold and his uncle, Father William Harold, had been the leaders of the opposition to his predecessor, and that the uncle had first stirred up the trustees of St. Mary's to revolt against their bishop, actually circulating anonymous printed appeals. Bishop Conwell now retracted the invitation to the nephew, but Father William V. Harold, having resigned his priorship, was already on his way, and on the 2d of December, 1821, landed in Philadelphia, to the great joy of all his friends. The Bishop received him coldly, but installed him at St. Joseph's, and made him his secretary. Father Harold did not, however, succeed at all in weaning the schismatics from Hogan.

The majority of the Catholics were far from approving the con-

duct of the trustees. Most of them now deserted the interdicted church, and followed the bishop, who had withdrawn to St. Joseph's. The two parties became more and more exasperated; the orthodox hoped to defeat the schismatics by electing a new Board of Trustees, but those in office managed to secure a re-election by multiplying the number of seats in the church, and letting them to their creatures. Now, as every male occupant of a seat was an elector, whether Jew or infidel, the majority was thus secured for the revolt. The election took place in the church on Easter Tuesday, 1822, and led to sad results: the disorder was frightful; blood was shed, and the schismatics triumphed, preserving Hogan as pastor.

At the close of the same year, the Archbishop of Baltimore returned from Rome to the United States, bringing a Papal brief of August 2, 1822, which solemnly condemned the schismatics of St. Mary's. Mr. Hogan promised to submit, and a long correspondence ensued between him and the Rev. William V. Harold, the bishop's secretary. In this, bad faith is everywhere evident in Hogan's language. Nevertheless, he made his submission on the 10th of December, 1822, and the same day received from Bishop Conwell his exeat and the removal of the censures incurred; but on the 14th of the same month, the unhappy priest, circumvented by the trustees, relapsed into his error; he objected that the authenticity of the Pontifical brief had not been shown and continued to officiate and preach at St Mary's. The guilty priest published the most violent pamphlets against his diocesan and against Bishop England, whom he sought to compromise; but he soon tired of functions which he rebelliously exercised, and which were a check to his passions. He left Philadelphia, went south, married, re-married, became a custom-house officer at Boston, went into the pay of the bitterest enemies of Catholicity, ever disposed to foment scandal; and successively published against the Church three infamous books, recently reprinted at

Hartford to stimulate the Know-Nothing movement.* At last, while the tutor of Leahy, a pretended Trappist monk, and an obscene reviler of Catholic truth, he died of the palsy in 1851 or 1852, without giving any sign of repentance—a frightful example of the pernicious influence of the trustee system which Protestantism tries to force on the Catholics. Hogan had committed faults at first; but he repeatedly showed repentance and a wish to submit. The perfidious counsels of revolted laymen, the false glory of being loved and flattered by a part of his parishioners, retained him in sin, and hurried him on from lapse to lapse; and the unworthy trustees of St. Mary's remain responsible before God for no small part of the crimes of the unhappy priest, whom they seduced from the path of duty.

The trustees, deprived of their chosen pastor, wished to replace him worthily, and applied at first to the celebrated Angelo Inglési, whose adventures will figure in another part of this history; but the lax manners of this gentleman alarmed even the unscrupulous consciences of the schismatics of St. Mary's, and they named in his place the Rev. Thaddeus O'Meally, of the diocese of Limerick. This clergyman rejected all proposals made by Bishop Conwell, and set out for Rome with the accusations of the trustees against the Bishop; but he listened to the voice of conscience, and submitting at Rome, on the 25th of July, 1825, retired to a convent to do penance for his fault. Meanwhile, the Bishop of Philadelphia, having drunk the cup of bitterness, weakened by six years' strife, insult, and contempt, at last agreed to an arrangement in which he thought he guaranteed the imprescriptible rights of the Church. On the 9th of October, 1826, a treaty of peace was signed between Bishop Conwell and the trustees, by the fourth article of which the bishop acknowl-

* Popery as it Was and Is: by William Hogan. Hartford: Andrus. Nunneries and Auricular Confession: by William Hogan. Hartford: Andrus.

edges in the latter a right to recommend suitable persons to be pastors of St. Mary's, on the following conditions:

The bishop shall name the priests and notify the trustees. If the latter do not find them to be properly qualified to be pastor or assistant, they shall present their objections to the bishop. If the bishop persists, he shall name a committee of three ecclesiasties, of which he shall form one, to deliberate with a committee of three trustees; and the vote of this committee shall be respected by the bishop. If they are equally divided, two arbitrators shall be chosen, and their vote shall decide.

In spite of the satisfaction which this treaty gave their pretensions, the trustees followed it up by a protest which they presented to the bishop, and which the latter accepted. By this, they declared that they meant in no respect to abandon their rights, and that they will claim at Rome, that in future no bishop shall be named without the recommendation and approbation of the Catholic clergy of the diocese.

By a letter of October 11, 1826, Bishop Conwell proclaimed an amnesty, raised the interdict on the church, and then, with the concurrence of the trustees, appointed as pastors the Rev. William V. Harold and the Rev. Thomas Hayden. But this fatal compromise was a bar to the real good of St. Mary's. Before long the Rev. Father Harold, the Dominican, during twenty years esteemed for his zeal and eloquence, came into collision with the bishop in regard to it, and by his impetuous character was hurried into open disrespect, even into contempt, for Bishop Conwell. Meanwhile, the Propaganda, at the tidings of a deplorable compromise that left revolt triumphant, had seriously taken the matter up, and in a general assembly of cardinals, on the 30th of April, 1827, declared the agreement of October 9th null and void, as an infringement on the ecclesiastical authority. The bishop submitted to the decree, in which it was solemnly said, that "Peter had spoken by the mouth of Leo;" and by a

pastoral of July 22, 1827, he proclaimed the abrogation of the agreement as condemned. But the courageous self-denial of the prelate was not imitated at St. Mary's, where the zealous Rev. Thomas Hayden, who had reluctantly accepted the post, had been, to his great joy, succeeded by the Dominican, Father Ryan. To put an end to the scandals, Cardinal Capellari, on the 9th of March, 1828, wrote to the Rev. William Mathews, pastor in Washington, acquainting him with a decision which named him Administrator of the diocese of Philadelphia, and requesting him to transmit to Bishop Conwell a letter which invited him to Rome, and letters from the Visitor-general of the Dominicans to Fathers Harold and Ryan, ordering them to leave Philadelphia and proceed to a convent of their order in Ohio.

The unfortunate Bishop of Philadelphia immediately set out for Rome, and remained there several months; but suddenly, fearing that he might not be permitted to return to his diocese, he precipitately left the Eternal City, and returned to America. However, the United States Consul at Rome wrote, on the 8th of May, 1829, to the Secretary of State at Washington, that his fear was groundless, that the Propaganda had offered no opposition to Bishop Conwell's departure, and that his passports had been signed without any hesitation.* The Rev. William Mathews preserved the post of Apostolic Administrator till 1830;† but he would not consent any longer to bear so heavy a burden, and at

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* Bishop England's Works, v. 229.

† The Rev. William Mathews, born in Charles county, Maryland, in 1770, made his classical course at St. Omers, and his divinity at the Sulpitian Seminary, Baltimore. Ordained March, 1800. He was the seventh ecclesiastic promoted to the priesthood in the United States, and the first native ordained in the country. He died on the 30th April, 1854, universally revered as a patriarch, having filled the priesthood fifty-four years, and been pastor of St. Patrick's in Washington for over half a century. His temporary functions as Administrator of the diocese of Philadelphia drew him for a time from his church, but he returned to it as soon as he was able to resign the diocese into the hands of Bishop Kenrick.

the suggestion of the Council of Baltimore, in 1829, with the consent of Bishop Conwell, the Right Rev. Francis Patrick Kenrick was elected by the Holy See Coadjutor of Philadelphia, with powers of administrator. The consecration of this prelate took place at Bardstown in June, 1820, and was celebrated by Bishop Flaget.

The two Dominican Fathers, stationed at St. Mary's, did not display the same obedience as their prelate. But of all conduct open to them, they took what was most eccentric and absurd. This was to complain to the government, at Washington, and ask its protection against the Pope, accusing the Court of Rome with violating their individual liberty as American citizens, by ordering them to go to Cincinnati, when their taste induced them to prefer Philadelphia as a residence. Henry Clay, then Secretary of State, was simple enough to listen to the complaints of the Fathers, and by his letter of July 9, 1828, instructed the American minister at Paris to see the Nuncio and seek justice for his protégés. The polite reply of the pontifical envoy probably convinced Clay that he had plunged into an element not his own, for he immediately wrote to the minister at Paris to drop the matter.

On their side, the two Fathers, doubtless, saw that if they chose to throw off the character of Religious and Catholics, the Order would have no power over them, and they might in liberty enjoy all civil and political rights as American citizens; but that, as long as they remained Dominicans, they were bound in conscience to submit to their superiors and the Holy See. In 1829, they returned separately to Ireland, where Father John Ryan died some years since, having repaired passing errors of judgment by a long and exemplary career. Father Harold, after being Provincial of his Order in Ireland, and long revered as a holy and zealous priest, has expired while this work is passing through the press.

The great prudence, and the firm yet paternal determination of Bishop Kenrick, restored peace to St. Mary's. Difficulties again arose in 1831; and this is no wonder, for the very vice of American legislation is by the trustee system forced into the affairs of the Church. They say in France, that the republican form of government would be a very good one for angels. We may say the same of trusteeism: as it exists in the United States, it would be the best temporal administration for saints. Unfortunately, however, all the laity are not saints, as we see in the many schisms the system has caused, and especially that of St. Mary's, the most celebrated and scandalous of all. The Right Rev. Henry Conwell lived in retirement at Philadelphia till April 21, 1842, when he expired, at the age of ninety-four. Overwhelmed with infirmities and struck with blindness, the prelate supported with courageous resignation the fearful burden of a long old age, in the midst of the difficulties which have assailed him. Bishop England says: "The bishop has been the greatest sufferer in his feelings, in his income, and under God, he may thank his virtue alone that he has not been in his character. That, however, has been but burnished in the collision: were he a hypocrite, the thin washing would have long since been rubbed away, for, indeed, the applications have been roughly used. What do the Catholics of Philadelphia desire, better than a bishop whose character will outlive the test of four years' assailing such as he has met with, and whose firmness for the preservation of principle has been tested as his has been? These are qualities not to be every day or easily found."*

By the death of Bishop Conwell the Rt. Rev. Dr. Kenrick became titular bishop of the diocese of which he had been for upwards of twelve years the administrator. This prelate, now at

* Bishop England's Works, v. 198. Our account of the schism is based chiefly on the voluminous documents published in this volume, and extending from page 109 to 232.

the head of the American hierarchy, was born in Dublin, on the 3d of December, 1797, and studied divinity at Rome. Having devoted himself to the American missions in 1821, the Rev. Mr. Kenrick was first employed in Kentucky, and won the esteem and regard of Bishop Flaget. That patriarch of the West often speaks in his correspondence of the young Irish priest, describing him "as remarkable for his piety, extensive acquirements, the quickness of his mind, and the natural eloquence with which he expressed himself." The jubilee which was celebrated in Kentucky in 1826 and 1827, gave a wide field to the zeal and talents of Mr. Kenrick. He attended Bishop Flaget in the pastoral visitation of his vast diocese, everywhere preaching with success in edification and conversions; and at Bardstown he gave public conferences on religion, answering the objections of Protestant ministers, and often effectually silencing them. Bishop Flaget's attachment to his young friend was so great that the news of the Rev. Mr. Kenrick's nomination as Coadjutor of Philadelphia caused the venerable bishop deep grief, and the separation was extremely painful to both. Bishop Flaget received the bulls from Rome on the 1st of May, 1830, but it was not till twenty-four hours after that he had the courage to hand them to Mr. Kenrick, so difficult had it been for him to resign himself to the loss of one of the most brilliant ornaments of the clergy of his diocese. This tender affection of Bishop Flaget is too honorable to the learned Bishop of Philadelphia for us to omit it here.

Of this period of Bishop Kenrick's life we find an incident worth noting, in a work by an Italian missionary.

The consecration of Bishop Kenrick was performed in the cathedral of St. Joseph, Bardstown, on Trinity Sunday, the 6th of June, by the venerable Bishop of that See, assisted by the aged Bishop of Philadelphia, and by his own coadjutor, the Bishop of Mauricastro *in partibus*. The Bishop of Cincinnati was in the sanctuary with a large body of clergy. Bishop Eng-

land preached on the occasion with his wonted eloquence; and afterwards, during two weeks, visited several parts of the diocese, delighting all by his masterly vindications of the Catholic faith. His last discourse in Kentucky was pronounced at Louisville, at the laying of the corner-stone of a new church. The newly-ordained prelate proceeded, with the Bishop of Philadelphia, to that city, and entered on the administration of the diocese, which had been intrusted to him by the Holy See.*

In the Annals of the Propagation of the Faith we find a letter of Bishop Kenrick, dated January 4, 1834, and it contains interesting details as to the state of religion in the diocese. The prelate then estimated the Catholic population of his diocese at one hundred thousand, chiefly Germans and Irish. "But the French," he added, "are also numerous, especially at Philadelphia." The presence of three French priests—Messrs. Fouthouze and Guth, and Father Dubuisson, of the Society of Jesus—gave them every opportunity of preaching their religion. One of these often preached in their language at the German church of St. Mary, and sometimes also at St. Mary's, the cathedral. In the interior of Pennsylvania French families are found in several places.† A notice on St. Mary's Church also says, that at the beginning of the century, "among the families who pretty regularly attended the church, were several French families of rank and even distinction; and although death and the instability of human affairs have diminished their numbers, and removed most of them, the descendants of some of these families are still parishioners of St. Mary's."

In 1834, Philadelphia contained twenty-five thousand Catholics and five churches, each attended by two priests. At Easter, 1833, the Jesuits had resumed possession of St. Joseph's Church,

* Memorie istoriche ed edificante di un missionario apostolico dell ordine dei predicatori. Milano, 1844.

† Annales de la Propagation de la Foi, viii. 212–220.

the old residence of the first missionaries of the Society of Pennsylvania, and the previous year the Rev. John Hughes had built St. John's Church, aided by the generosity of the public, and especially that of a French gentleman, Mr. M. A. Frenaye, who pledged his property to encourage the contractors and prevent the work from stopping.* In the interior of the diocese the faithful were less provided with religious aid, in consequence of the small number of missionaries, and the only parishes possessing fixed pastors who celebrated Mass every Sunday, were Pittsburg, Conewago, Loretto, Manayunk, and Wilmington. Among the missions, some enjoyed the presence of the pastors three times a month, such as Haycock, Pottsville, Lancaster, Bedford, and Chambersburg; others, only once a fortnight; others again, but once a month; and some more rarely still, as the wants of other missions allowed the priests time to visit them. Brownsville, Carbondale, Silver Lake, New Castle, Butler, were in this situation, although churches were built in all. "The missionaries," wrote Bishop Kenrick, "are charged with the care of two, three, or four missions, or even more, often at considerable distances from each other. Some of these missions need the gift of tongues and a health of iron. Nine nations have supplied our missionaries, so that there is more diversity among them than among the faithful even, as regards language. Four of the priests are French, three Germans, two Belgians, and twenty-one Irish. Russia, Livonia, Portugal, and England have each given one missionary to Pennsylvania. As to Americans born, we count only

* Mr. M. A. Frenaye, born in St. Domingo, and educated in France, returned to his native isle with General Le Clerc's expedition, and he endeavored to remain after the departure of that army. Seized by the negroes, he escaped death almost miraculously, and took refuge first in Jamaica and next in the United States. Having realized an honorable fortune in trade, he bestowed it on the diocese of Philadelphia, and for the last twenty years devoted himself to works of charity and the affairs of the Church. May his noble old age be long prolonged for the good of religion.

three now employed in the diocese, and two at Emmetsburg. The number would increase if we had a suitable seminary to receive the young men who desire to devote themselves to the holy ministry, and this is the object of my most sincere desire.

"At Conewago, in the part of Pennsylvania which borders on Maryland, the Fathers of the Society of Jesus have one establishment amid a considerable Catholic population. The zeal of these Fathers extends to the neighboring population, and they have three churches besides that where they reside, and which was built in 1787. Nearly twelve hundred were confirmed in these three churches at my last visit.

"The church of Goshenhoppen also belongs to the Jesuits, and must have been built in 1765. The Catholic population of the neighborhood is very numerous, and almost all of German origin; hence the present generation, although American born, does not generally speak English. The spirit of faith and piety has been preserved and maintained till now by the zeal of Father Corvin (Krokowski), a Livonian Jesuit."* Such was the state of religion in the diocese of Philadelphia in 1834, and we are now to see what progress the Church, in spite of all its trials, has made in the last twenty years.

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* Father Boniface Corvin was present at the synod in Philadelphia in 1832, and is described by the Rev. Mr. Hayden as being then a venerable old man, and second on the list of priests that signed—the Rev. Patrick Kenny being the first "juxta ordinationis suæ tempus." He died the 11th of October, 1837, aged sixty years.

CHAPTER XVI.

DIOCESE OF PHILADELPHIA—(1833–1844).

Commencement and progress of the anti-Catholic agitation—Various manœuvres of the fanatics—The Native party—The Philadelphia riots.

Bishop Kenrick's episcopate was not distinguished only by the admirable development given in his diocese in Catholic institutions, by the construction of numerous churches, and the remarkable increase of the clergy; the celebrated prelate had also to exercise his zeal in rebuilding the shrines which a misled people laid in ashes, and in preaching patience and religion to his flock, while he endeavored to protect them against the fanaticism of the vile multitude.

The anti-Catholic agitation breaks out periodically in the United States, and the symptoms of the malady are the same from the colonial times down to our own. It is a sort of intermittent fever, which has its deep-seated principle in the hereditary hatred transmitted for three centuries to Protestant generations, and inoculated by the incendiary writings of the first *deformers*. At certain intervals, political quackery succeeds in temporarily breaking the fever, and the good disposition given by Providence to nations helps these intervals of passing calm. Man cannot be kept in a state of constant fury against his fellow-man, especially when the latter is inoffensive and innocent, and when the passions are no longer excited by the leaders of the movement, natural benevolence resumes its course. There are moments when apostles of error stop from weariness, and others, when political reasons make it prudent to wheedle Catholics by presenting toleration as

a real reality and not a sham. And lastly, God wishes to give his Church some days of repose amid the trials of the crucible, in which the faithful are purified.

The ministers of the popular sects of Protestantism—the Presbyterians, Methodists, and Baptists—cannot bear to see their flocks ravaged by infidelity. Interest and self-love induce them to make every effort to retain around their pulpits the thousands in whom unbridled examination and unguided judgment has destroyed faith, and as the exposition of doctrine has no longer any attraction for their heresy, they hope to keep them Protestants by filling them with a hatred of Catholicity. The false pastors then put their imagination on the rack to vary their calumnies against our dogmas, and season them to the public taste. The public mind must be always kept in suspense by dangling in its eyes the bugbear of *Romanism*, ready to glut itself with the blood of honest Protestants. When a fact cannot be travestied or successfully misrepresented, they invent without the slightest scruple or fear of public exposure, a fact which in itself is a strange commentary on a public community. This deplorable system can be compared only to the manœuvres of a Merry Andrew, announcing that he will exhibit in his tent a series of prodigies outdoing each other in the marvellous; or else to the course of famous novelists, stimulating the curiosity of their readers by complications of intrigue and crime, on which they then weave the web of mystery.

The period from 1834 to 1844 beheld this anti-Catholic agitation extend through several dioceses, in a most frightful manner, and at last result in Philadelphia in civil war. The leaders began by reviving the stale calumnies as to the intolerance of Catholics, and the game opened in a most curious way. The English version of the New Testament used by Catholics was made originally at the English college of Rheims, and first printed in 1582. Although the text has undergone various recensions, and the

notes of the Rhemish theologians have long been omitted and replaced by those of Bishop Challoner, the Testament still bears the name of the Rhemish Testament, as the whole sacred volume does the title of Douay Bible. In this, the mere result of habit, the leaders of the anti-Catholic movement thought that they had discovered a great secret. Imagining, in their delusion, that the old Rhemish Testament was still circulating among the Catholic clergy, but carefully withheld from the laity, they resolved to reprint it, and early in 1834 issued their edition of the Rhemish Testament, a reprint of that of 1582, with the original notes, described in the "introductory address" as "replete with impiety, irreligion, and the most fiery persecution." This address bears the endorsement of one hundred and thirty Protestant clergymen, many of them from Princeton, New Brunswick, and Yale; and its introductory matter will ever remain a monument of the ignorance which then prevailed as to bibliography and ecclesiastical history. To give all their blunders would be an endless task; but to such as have never seen the curious volume, it may be sufficient to state that in their wisdom they make the college of Rheims a Jesuit house, when it was the very centre of the English secular clergy, actually in warm controversy with the Jesuits. They say that the Roman priests have denied the value of the Douay and Rheims translation. They admit their ignorance of even the names of the translators; they condemn them (believe it, ye men of classic learning) for not translating *tunic* by *coat*, and *sandals* by *shoes!* They charge that expurgated editions only have been allowed to appear since 1816, ignorant of the fact that two Catholic editions, at least, were printed in this country before that date. Alas for Princeton, New Brunswick, and Yale! This effort of one hundred and thirty ministers was a complete failure. They had attempted too much, and now turned with greater zest to a subject more pleasant and less knotty—the old women's tales of convents, the pseudo horrors

committed there, the *ideal* tortures to which the nuns are subjected when they endeavor to escape. For several months ministers yelled from their pulpits these pretended descriptions of the licentiousness of Catholic institutions. New England was the propitious soil, and on the 11th of August, 1834, the popular emotion reached a proper height. The mob of Boston and its suburbs rushed upon the Ursuline Convent of Mount Benedict, and destroyed it from top to bottom by fire and pillage, ransacking even the graves of the dead. The court of pretended justice might acquit the rioters; the Legislature of Massachusetts might refuse to allow any indemnity for the destruction it had permitted; but a committee of inquiry, formed by Protestant citizens, undertook a minute investigation to appreciate the truth of the accusations against the Ursulines. Their report entirely exculpated the persecuted nuns, and showed the makers of discord that they must seek new arms against Catholicity.

They sought then to justify their course, and an anonymous committee published "Six Months in a Convent," a narrative of pretended enormities; the Lady Superior answered it triumphantly, and the wits of Boston in travesties held up the reverend forgers to the public ridicule. They attempted indeed in a supplement to regain the lost ground, but it was too late.*

Soon after these sad scenes, the Rev. Lyman Beecher, who had urged the people of Boston to incendiarism and pillage,† visited

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* See "Six Months in a Convent," by Rebeeca Theresa Reed. Boston, 1835. It was published to operate on the public mind at the time of the trial of the rioters, in order to prejudice the public against the nuns, and 35,000 copies were sold in a few days.

The Superior's answer is entitled "An Answer to Six Months in a Convent," by the Lady Superior. Boston, 1855.

See also "Chronicles of Mount Benedict," and "Six Months in a House of Correction." Boston, Mussey, 1835. An admirable satire; and finally "Supplement to Six Months in a Convent," by the Committee of Publication. Boston, Russell, 1835.

† In proof of this see "Protestant Jesuitism."

the Western States, and there published a work in which he represents the Catholics as leagued with the despots of Europe to destroy the liberties of America. Morse, whose name will be ever associated with the telegraph, espoused the same idea with all the fury of a partisan, and in his "Brutus, or a Foreign Conspiracy against the Liberties of the United States," sought to excite a civil war.* But even this failed to excite the people. Something new was needed to increase the religious irritation. Then three ministers, the Rev. Messrs. Bourne, W. C. Brownlee, and J. T. Slocum, took under their protection a prostitute of Montreal, whom they transformed into a nun escaped from the Hotel Dieu, or Hospital in that city. The distinguished publishing house of Harper agreed to issue their inventions, and an infamous book entitled "Awful Disclosures of Maria Monk" appeared, ostensibly published by Howe & Bates, and containing the pretended revelations of Maria. In this work, written it would seem by a Mr. Timothy Dwight, the nuns of the Hotel Dieu are accused of the most revolting crimes, such as stifling children between mattresses, and putting to death novices who refused to partake in their debauchery with the priests of the seminary of Montreal. In vain the whole press of Canada, Protestant as well as Catholic, unmasked the imposture in all its details. The whole life of the heroine was traced from her cradle to her illicit connection with a Rev. Mr. Hoyte, and her departure with him from Montreal. It was proved that she never was in the Hotel Dieu, either as a nun or even as a servant; on the contrary, that she had been sent away from a Magdalene asylum, and that the descriptions in the book, totally at variance with the Hotel Dieu, correspond with the Magdalene Asylum; that the names of the pretended nuns are really

* Plea for the West, by Lyman Beecher. Cincinnati. Brutus, or a Foreign Conspiracy against the Liberties of the United States: by C. F. B Morse. New York, Leavitt, 1835.

those of her fellow-penitents within the asylum.* In spite of all this refutation, the ministers and Protestant Association of New York extended protection and influence to the vile instrument of their religious hate. One alone protested: Colonel Wm. L. Stone, Editor of the *Commercial Advertiser*, at New York, went with some other gentlemen to Montreal after inviting Maria Monk and her friends to join them. There, book in hand, they examined the Hotel Dieu, and were so completely satisfied that Maria Monk had never been there, that on his return Col. Stone published a withering exposure of the gigantic fraud.† Still the concoctors of the work held out, confident in the unreasoning bigotry of the masses; two editions of the vile volume, each of 40,000 copies, were rapidly sold, and a second appeared under the name of Maria Monk, more infamous and mendacious still than the first fable of the courtesan.‡

So profitable was the mart of Protestant credulity that new impostors came to compete with Brownlee, Slocum, Monk, and Harper, now engaged in a fierce lawsuit, in which all swore to the authorship and ownership of the book. Frances Partridge appeared also as a runaway nun from the convent, and the renegade priest, Samuel B. Smith, published, under the name of Rosamond Clifford, an obscene romance pretending to unveil the turpitudes of the confessional.§

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* See "Awful Exposure of the atrocious plot formed by certain individuals against the Clergy and Nuns of Lower Canada, through the intervention of Maria Monk." New York. Printed for Jones & Co., of Montreal, 1836, p. 71.

† See Maria Monk and the Nunnery of the Hotel Dieu, being an account of a visit to the convents of Montreal, and refutation of the "awful disclosures," by Wm. L. Stone. New York, Howe & Bates, 1836, 48, 4.

‡ Farther Disclosures by Maria Monk, concerning the Hotel Dieu Nunnery of Montreal. Also her visits to the Nun's Island, and disclosures concerning the secret retreat. New York, published for Maria Monk, 1837.

§ For another attempt of Maria Monk, and its exposure, see "An exposure of Maria Monk's pretended abduction and conveyance to the Catholic Asylum, Philadelphia, by six priests, on the night of August 15th, 1837."

"It would seem, indeed," says Colonel Stone, "as though these people had yielded themselves to this species of monomania, and from mere habit they yield a willing credence to any story against the Roman Catholics, no matter what or by whom related, so that it be sufficiently horrible and revolting in its detail of licentiousness and blood. It is melancholy to contemplate such credulity, and such deplorable fanaticism, and yet the instances are multiplied wherein such delusion has been wrought by the passionate appeals of the anti-Papist presses. Nor is it to be denied that such publications as are now deluging the country, fomenting the popular prejudices and appealing to the basest passions of our nature—teeming as they do with loathsome and disgusting details of criminal voluptuousness, under the garb of religion, are ominous of fearful results, especially from their influence upon the rising generation of both sexes."

"The people of this land," says the author of Protestant Jesuitism, "and it is a common attribute of human nature—love excitement, and unfortunately there are those who know how to produce it, and profit by it. When the bulletin, announcing the papal invasion of our shores and territory, has spent its influence, because the enemy cannot be seen, in comes Miss Reed's 'Six Months in a Convent,' and the Ursuline School is in flames! When this is well digested—which, it must be

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By W. H. Sleigh, Philadelphia, 1837. To form some idea of the literature of that day, we give the titles of some other fanatical publications of the period. Not a month passed without beholding a new pamphlet, surpassing its predecessors in its vile calumnies of Catholic institutions:

"Louise, or the Canadian Nun."

"Life of Scipio Ricci, the Jansenist Bishop of Pistoia," another scandalous picture of convent life.

"Synopsis of Popery," by S. B. Smith. New York, 1836. The author still lives. God grant him grace to repent.

"Open Convents," by Timothy Dwight, the author of the volume bearing the name of Maria Monk.

"Popery as it was and is," by William Hogan.

"Papal Rome as it is," by Rev. L. Giustiniani.

confessed had in it some substantial nutriment, though a good deal of 'ardent spirit,' producing no small measure of intoxication—then comes Maria Monk, one of the most arrant fictions that was ever palmed upon the community. But the appetite is good, and it is all swallowed. Close upon the heels of this comes 'Rosamond's Narrative,' supported and commended by the veritable certificates of reverend divines—illustrated with plates—all for the instruction and benefit of our children and youth of both sexes—to be found all over the land on the same table with the Bible!"*

Under the sway of the agitation fomented by these incendiary or immoral publications, Protestant Associations were formed in all the cities of the Union, with the avowed object of protecting the liberties of the country against the plots of the Pope! That in Philadelphia contained eighteen ministers; and the first pledge into which the conspirators entered, was never to employ Catholic workmen or servants, and never to contribute to the support of Catholic orphans. It was a conspiracy against poverty and misfortune. The pulpits of error renewed their fanatical appeals, and as the Rev. Mr. Goodman, a worthy Episcopal clergyman, says, in his just indignation: "Congregations instead of being taught from the pulpit to adorn their profession by all the lovely graces of the Gospel, by kind and affectionate bearing in the world, by earnest and ever active endeavors to secure for themselves and others, the blessings of peace, were annoyed with inflammatory harangues upon the 'great apostasy,' and upon abominations of the Roman Church." "The Pope, and the Pope, and the Pope!" was the beginning and the end of the sermons in certain churches, and the women and children were frightened with the details of the wicked doings of "him of Rome;" whilst they of the stature of men, were held breath-

* "Protestant Jesuitism," by a Protestant. New York, Harpers, 1838, p. 34.

less captives when they were addressed by these orators upon the subject of Papal usurpations, and the ecclesiastical domination contemplated by "Anti-Christ" in America. They were told that there was not a Catholic church, that had not underneath it prepared cells for Protestant heretics; that every priest was a Jesuit in disguise; that the Pope was coming to this country with an army of cassocked followers, and that each would be fully armed with weapons, concealed under the folds of his "Babylonish robes." Never did Titus Oates detail more horrid conspiracies, in virtue of his station as informer-general, than did these clerical sentinels; and all that was wanting was the power, and such a judge as Jeffries, to make every Catholic expiate his "abominable heresy" upon the scaffold or amid the flames.*

But the ordinary preaching of the ministers always bearing on the same subject, wearied their hearers, without heating them to the degree of hatred to which they wished to bring them. They then sought to discover some apostate from Catholicity whose revelations would be racy enough to stimulate curiosity. Then, if a wretched priest had been weak enough to yield to his passions, be silenced by his bishop, the unfortunate man was surrounded at once by all the allurements of heresy. A pension was offered, a wife was proposed, ease and rank assured him, provided he came forward as a Protestant—provided especially that he consented to go from town to town like some strange "beast," and lecture on the mysteries of the Confessional. But as the United States do not produce apostates enough for the supply, as these vile instruments are soon useless in the hands of

* The Truth Unveiled. Baltimore, 1844, p. 18. The author, the Rev. M. Goodman, published about the same time the "Olive Branch," a warm appeal to concord, to which the fanatics turned a deaf ear. These remarkable tracts were cited by Bishop Spalding in an able article in the U. S. Catholic Magazine, 1845, p. 1–16, and published in his Miscellany. An article which has served greatly in the composition of this chapter.

their employers, they send to Europe to get an outcast of the sanctuary; false certificates of ordination are got up for men who never approached an altar, but who wish to act the part of victims of the Inquisition; these are taught to relate a thousand turpitudes as to their pretended career, like the bird in Scripture that defiled the nest in which it had been hatched. A book appears in his name (it is always the same, under a different name) against the Inquisition, Confession, Clerical Celibacy, the Papacy, the cultus of the Blessed Virgin and the Saints; then they drop into oblivion these heroes of a day, who are useless when they can no longer give scandal. They are poisonous fruits, out of which the venom has been pressed, and the insipid pulp of which is fit only to be cast into the fire of earth and heaven.

Thus successively appeared in the United States the Hogans, Smiths, Giustiniani, Teodors, and Leahys. The last took the part of an ex-Trappist; and as he became more celebrated than the others, it may not be amiss to give some outline of his life. Leahy never was a monk of La Trappe, nor of any other order. He began life as a farmer's boy at Templemore, in Ireland; he then entered as a servant into the employment of the Trappists of Mount Melleray; but remained only a few months there. Returning to Templemore, he succeeded in getting a sum of money from the parish priest, by pretending that he had been sent by the Trappists, who were totally out of food. With this money he made his way to the United States, where he married a good girl, who soon had to leave him, as she found he was endeavoring to sell her virtue. He then went to Marshall College, representing himself as a convert to Protestantism; but the honorable directors of that institution were not duped by his hypocrisy—they refused him all assistance. Other ministers were not so delicate in the choice of their instruments; and thus Leahy was enabled for a period of ten years to play the part of

an ex-monk, and have churches and pulpits opened to him, to thunder against Catholicity and the morals of the clergy. During this shameful peregrination, Leahy married and repudiated four wives, one of whom was crippled for life by the blows she received from him in a fit of jealous frenzy. We need not mention the other victims of his passions, who were not even solaced by any pretence of marriage; the list would be too long. In spite of his disorders, Leahy held on his scandalous sermons, and the apostate's arrival in a town was always followed by scenes of violence between the impostor's defenders and the Irish, who endeavored to silence the vile calumniator of their daughters and sisters, whom he represented as victims in the confessional. The bishops prevented greater evils, only by preaching patience and resignation, and going among their flocks to calm their minds and hearts. At last, Leahy's public life terminated in a manner worthy of its outset. On the 20th of August, 1852, he appeared in a Wisconsin court to accuse his friend Manly of seducing his wife. Manly was acquitted, and Leahy, in the very midst of the court, shot his rival dead, and with a second shot wounded a lawyer, who rushed forward to stop him.*

Even these courses of disorder did not satisfy the fanatics, and the arsenal of falsehood soon furnished them new arms against the Catholics. The latter were now accused of wishing to exclude the Bible from the public schools, and the thousand-

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* As capital punishment is abolished in Wisconsin, Leahy was condemned to perpetual imprisonment, and he is now expiating his crime in the State Prison at Fond du Lac. The solitude of his cell seems to have inspired this guilty man with salutary reflections, and for eighteen months Leahy implored to be received into the Church. Bishop Henni subjected him to a long probation, and at last the Rev. Louis Dael was authorized to receive once more into the bosom of the Church the guilty but now repentant man. The ceremony took place on the 20th of January, 1856. The way of the transgressor is hard; and Leahy, in his disgrace, finds how hollow is the friendship which hurried him to crime, and how great is the love of that Church which he had wronged.

tongued press propagated and commented on the charge. The Native American party was formed to defend the Bible attacked by "foreign papists." Monster meetings are called, and roused to fury by incendiary appeals. The Bible is solemnly borne in political processions, and thousands of braving arms are raised to swear to protect the Holy Book against the pretended attacks of the Irish. At the head of these manifestations in Philadelphia was a *ci-devant* Jew, Levin, who at a late date is conspicuous among the Know-Nothings of 1855. The accusation was false, like all the other calumnies of the enemies of God's Church, and the Controllers of the Public Schools of Philadelphia, in the twenty-sixth Annual Report, declare officially: "No attempt has ever been made by any one in this Board, nor have the Controllers ever been asked by any sect, person, or persons, to exclude the Bible from the Public Schools."

The fact was, that the Catholics of Philadelphia, who, like their Protestant fellow-citizens, paid taxes to support the Public Schools, wished to enjoy liberty of conscience in the education of their children. They did not ask to exclude the Bible, but they wished it to be lawful for Catholic children to read the Catholic version of the Scriptures; and this just request had been favorably received by the controllers of the schools, when the animosity of the *Natives* found it their game to misrepresent the question, and make it a war-cry against the Catholics. In order to provoke the Irish, all the Native meetings were called in parts more especially inhabited by Catholics, and the latter were thus forced to listen to all the abuse vomited forth in public on all that they held sacred and venerable. On the 3d of May, 1844, an anti-Catholic meeting at Philadelphia was disturbed by the indignant cries of the Irish, but the disorder went no further than it does every day in popular assemblies. Yet no better pretext was needed to accelerate the explosion, and the pretext was found. On the 6th, armed crowds hasten to the Irish quarter, and the battle began.

On the morning of the 7th, an address of Bishop Kenrick was posted up throughout the city, exhorting the Catholics "to follow peace, and have charity." These were immediately torn down by the Natives, whom the morning papers called to arms: "The bloody hand of the Pope is upon us," said these sheets; "the modern St. Bartholomew has begun; the Irish papists have risen to massacre us." While fire and murder desolate the Kensington suburb, a meeting was held in another part of the city with a Protestant minister in the chair. Resolutions were passed approving the steps of the Natives, and they adjourned by acclamation to the scene of the riot, to swell the ranks of the assailants. Many houses occupied by Irish families were in ashes; women and children fled to the country, without clothing or food; others are burned alive in their burning homes, or fall dead, pierced by a volley as they attempted to escape. Terror reigned throughout the city, and the inhabitants, in self-defence, wrote on their doors, "No popery here," or coarse insults to the Catholics.

On the 8th, the rioters still ruled the city, and at two o'clock P. M. St. Michael's Church was in flames. The champions of religious liberty applauded during the conflagration, and one paper says: "When the cross which surmounted the church fell into the flames, the crowd hurraed in triumph, and the fife and drum struck up Orange airs." At four o'clock the incendiary torch was applied to the house of the Sisters of Charity of the Blessed Virgin, which was soon consumed. This Order had been instituted by the zeal of the Rev. T. C. Donoghoe, at the very time of the cholera, and their devotedness in nursing the victims of the epidemic was so great, that the municipal body publicly testified their city's gratitude, offering them any recompense they desired. The Sisters of Charity refused these propositions, and soon found their reward in the ingratitude of their fellow-citizens. At six o'clock in the evening, St. Augustine's Church was fired in its

turn, together with the rectory. The precious library of the Hermits of St. Augustine was plundered, and the books piled up and burnt. During the cholera, the parsonage had been transformed into a hospital for the people of Philadelphia, and the Rev. Mr. Goodman, in the pamphlet already cited, says:

"With confusion of face, yet with impartial justice before men and angels, the writer will state that in the season of that terrible scourge, the Rev. Mr. Hurley, priest of St. Augustine's, converted the Rectory, then in his occupancy, into a Cholera Hospital, and placed it under the control of the proper authorities. The doors of his quiet home were thrown wide open; and unmindful of the inconvenience to which such an act subjected him, he not only invited the guardians of the city's health to deposit the victims of the pestilence in his house, but himself was employed without intermission in seeking out the wretched creatures upon whom the dreadful disease had fallen! Every room in his mansion was appropriated to this divine work; his own chamber was given to the dying, and that study, where he had learned his Master's will, was made the practical commentary of the judgment he had formed of it. Out of three hundred and sixty-seven patients, which had been received in this private Asylum of a heavenly charity, forty-eight only were Catholics—the remainder were professing Protestants." "Go to that Rectory; mark that it is in ruins;—that the very hospital has been burnt by miscreants, who dared to profane the name of Protestantism when they applied the torch to the home of Catholic priests."*

On the blackened walls of St. Augustine's Church there remained only the inscription, "The Lord Seeth."

At last, on the 9th of May, martial law was proclaimed in Philadelphia; the military commander ordered the rioters to

* The Truth Unveiled by a Protestant and Native Philadelphian. Baltimore, 1844, p. 21.

disperse in five minutes, and order was restored as soon as the brigands saw that the authorities were resolved to put a stop to their fury. The least display of energy would have produced the same result three days before; but the disorder must reach its height before authorities will come forward to protect the Catholic. On the 6th of May the militia had refused to take up arms unless paid in advance. They obeyed the call on the 7th, but the rioters defied the troops to use their arms, and at the command "Fire," the soldiers replied, "How can we fire on our brethren!" St. Michael's Church was burnt before the eyes of the militia without their offering any resistance. In the very worst of the plunder and conflagration, the Mayor and Sheriff had a consultation with the Attorney-General, to know whether they had a right to use force, and what degree of force, to put down the riot! The legal functionary told them that they could employ force, and just as much as was necessary: "He knows that the power has been sometimes questioned, but he thinks that on the whole he would employ just the degree of force indispensable." When the disorder ceased rather from lassitude than from its being repressed, the tactics of the authorities were to dissemble its importance. They sought to convey the idea that it had been the affair of a few boys; and the Mayor issued a proclamation calling on parents to keep their children at home. In the investigation instituted to account for these deplorable events, the Grand Jury did not fail to throw the first blame on the Catholics, and they saw the cause of the riots —we will quote their very words—in "the efforts of a portion of the community to exclude the Bible from our Public Schools: the jury are of the opinion that these efforts in some measure gave rise to the formation of a new party, which called and held public meetings in the District of Kensington, in the *peaceful* exercise of the sacred rights and privileges guaranteed to every citizen by the Constitution and laws of our State and country.

These meetings were rudely disturbed and fired upon by a band of lawless, irresponsible men, some of whom had resided in our country only for a short period. This outrage, causing the death of a number of our unoffending citizens, led to immediate retaliation, and was followed up by subsequent acts of aggression in violation and open defiance of all law."*

At this shameful attempt to exonerate the *Natives* at their expense, the Catholics called a meeting and made an address to their fellow-citizens to restore the facts in their truth. They had no difficulty in proving that the first victims were Irishmen, and that the Catholics had never made any attempts to exclude the Bible from the public schools.† Men of good faith were convinced; but incendiaries never found recruits in their ranks; and the want of energy in repressing the violence soon evoked another riot in another district of Philadelphia.

On Friday, the 5th of July, 1844, the pastor of St. Philip Neri's Church, in the Southwark suburb, was warned that his church would be attacked the following night. The Governor of the State having authorized the formation of additional companies of militia, one had been formed in the congregation of this church and its armory was in the basement. Meetings were at once called to avenge this provocation of the Catholics. The Sheriff went to the church, and seized the arms! but the crowd was not satisfied, and insisted that a delegation of their body should examine the church to see that no arms are concealed there. Gratified on this point, as they have invariably been in attacks on Catholic churches in the United States, the crowd instead of dispersing, became doubly bold; they threatened to renew the scenes of May. General Cadwallader called out the militia and

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* Presentment of the Grand Jury of the Court of Quarter Sessions of May Term, 1844.

† Address of Catholic lay citizens of the city and county of Philadelphia.

ordered the crowd to disperse; but the *Honorable* Charles Naylor, an ex-member of Congress ordered out: "Do not fire on the people," and harangued the troops to induce them to disobey their officers. But the orator was soon arrested and confined in the basement of the church. The rioters then brought up two field-pieces, and charging them with blocks of wood, drove in the church doors and rescued Naylor. They disarmed the Montgomery Hibernian Greens who had been left in charge of the prisoners; they command them to retire; but treacherously attack them as they withdrew, and cut down several.

General Cadwallader, who here laid the foundations of his military fame, afterwards so glorious in the Mexican War, now came to the relief of his guard, and a brisk cannonade began. On Monday, the riot still continued, and the civil authorities of Southwark, unable to quell it, made terms. The troops were withdrawn, and by dint of proclamations, and appeals to concord, by dint of lauding the intelligence of the masses and their respect for the law, the authorities succeeded in calming the effervescence and restoring order by disorder.

Such were the Philadelphia riots, which the Rev. Mr. Goodman characterizes in these terms: "Nativism has existed for a period hardly reaching five months, and in that time of its being, what has been seen? Two Catholic churches burned, one twice fired and desecrated, a Catholic seminary and retreat consumed by the torches of an incendiary mob, two rectories and a most valuable library destroyed, forty dwellings in ruins, about forty human lives sacrificed, and sixty of our fellow-citizens wounded; riot, and rebellion, and treason rampant on two occasions in our midst; the laws boldly set at defiance, and peace and order prostrated by ruffian violence!! These are the horrid events which have taken place among us since the organization; and they are mentioned for no other purpose, than that

reflection be entered upon by the community, which has been so immeasurably disgraced by these terrible acts."*

Rarely does justice in the United States overtake the guilty in these popular eruptions; but public opinion finally sides with the victims of fanaticism; and when oppression assumes too iniquitous a form, a reaction is sure to show itself in favor of the weak and persecuted. The Catholics experienced this change in the feelings of the Nation; and as we have shown in a previous chapter, they were in 1846 more free in the exercise of their worship and more respected in their faith, than at any previous epoch in the history of the United States. At the present moment the period of anti-Catholic agitation begins anew, and the ministers of error have recourse to their old tricks to fetter the wonderful progress of the Church. Gavazzi plays Leahy's part, Miss Bunkley that of Miss Reed; pamphlets are scattered around to denounce the pretended crimes of convent life. The unoffending visit of a venerable Nuncio is cited as a living proof of the Pope's designs on the liberties of America. Lamentations begin about the Bible, and the Protestant faithful are called upon to defend the Sacred Volume, still menaced by the Papists. The riots and devastation at Louisville recall those of Philadelphia, and the Know-Nothings of 1855 are a copy of the Native Americans of 1844. Like the latter they are impelled by Free Masonry, and Irish Orangeism in crossing the Atlantic has lost neither its nature nor its principles. There is then every reason to believe that the crimes already committed against the Church, as well as those about to come, will have no

* The judgment of God on the authors of sacrilege are as evident in America as elsewhere. Among the natives of 1844, concerned in the destruction of the churches, was Col. Peter Albright. He led the mob at St. Michael's, and exulted that the record of his baptism was destroyed at St. Augustine's, for he was the son of Catholic parents. He died soon after, very wretchedly, in an oyster cellar; his brother Jacob perished at a fire; his widow and daughter were drowned in the Delaware, in 1856.

other result, than to advance the reaction in favor of the Catholics in the really sound portion of the American mind. Besides, God protects the Church, and has in store for it after these days of trial, days of liberty in the United States.

CHAPTER XVII.

DIOCESE OF PHILADELPHIA—(1844–1855).

Division of the diocese—State of Delaware—The Ladies of the Sacred Heart—The Sisters of the Visitation—The Sisters of Notre Damē—Father Virgil Barber and his family—Works of Bishop F. P. Kenrick—His translation to the metropolitan See of Baltimore—Rt. Rev. John N. Neumann, fourth bishop of Philadelphia.

After the conflagration of St. Augustine's Church, the congregation of that church were hospitably received by old St. Joseph's, where they had Mass and Vespers at special hours, so as not to interfere with the usual services of that parish. In 1845 the Hermits of St. Augustine built a schoolhouse on the site of their old rectory, and used it as a temporary chapel till the county allowed them damages for their loss, so as to enable them to rebuild their church. The amount claimed was one hundred thousand dollars, and for three years the county officers kept the affair before the courts and exhausted every subterfuge to escape payment. Among the objections put forward by the counsel was one which should be given as a proof of the intense stupidity, ignorance, or bad faith of the Pennsylvania bar. In order to envelop the missionaries in the prejudice against the negroes, and so array the jury against them, it was stated that the Augustinians had been founded by an African negro! In spite of all, however, forty-five thousand dollars were allowed, and in 1847 the new church of St. Augustine was opened for service.

At St. Michael's a shed was raised among the ruins, and served as a temporary chapel for some years, till they obtained of the county the indemnity which the law imposed, and applied it to build the church. Thus, loth indeed and reluctantly, Pennsylvania repaired, at least in part, the material losses caused by the riots of 1844, while Massachusetts, with all her boasted superiority, has constantly refused from 1834 to the present moment to indemnify the Bishop of Boston for the frightful destruction of the Ursuline Convent of Mount Benedict.

As the number of the faithful increased in Philadelphia, the extent of the State rendered the episcopal charge too heavy for one prelate.

The third and fifth Councils of Baltimore had asked the division of the diocese, and the Sovereign Pontiff effected it in 1843 by electing the Rt. Rev. Michael O'Connor to the See of Pittsburg. This new diocese comprised under its jurisdiction the western part of Pennsylvania, and we shall speak of it in the ensuing chapter. The diocese of Philadelphia retained the eastern part of Pennsylvania, the State of Delaware, and Western New Jersey. The last portion was detached from it in 1853, and the whole State of New Jersey was formed into the diocese of Newark; so that we shall treat at a proper time and place of the Catholics of that State.

Delaware, one of the smallest States in the Union, containing only ninety thousand inhabitants, owes its name to Lord De la Ware, one of the early governors of Virginia, in honor of whom the river Delaware received that appellation, which it eventually gave to the Indians on its banks and to the little State at its mouth. The colonization of this part of the American coast was first projected by Gustavus Adolphus, King of Sweden, after whose death Oxenstiern put his plan in execution by sending out in 1638 two ships with settlers. A Swedish minister came as chaplain, and Lutheranism was the first creed of New Sweden,

which gradually grew up around Fort Christina, so called from that queen who at a later date renounced throne and home to return to the creed of her forefathers. The Dutch of New Amsterdam (New York) set up claims to the part occupied by the Swedes, and conquered it in 1655. It then contained seven hundred European inhabitants. Nine years after, the Dutch in their turn yielded to the English, and Delaware was successively annexed to New York and Pennsylvania; but at last, in 1703, "the three counties on the Delaware," Newcastle, Kent, and Sussex, resolved to form a separate colony, and not to send delegates to the Pennsylvania Assembly. Delaware thus saw a population gather of Swedish Lutherans, Dutch Calvinists, English Episcopalians, and Quakers. More than a century after Sweden had lost all authority over the colony, the National Church of Stockholm continued to maintain missionaries among their fellow-believers in America, and the Lutheran Church there even now keeps up a certain intercourse with the established Church in Sweden, like that of the Dutch Reformed Church with the Classis in Holland, and the Episcopal with the Anglican Church.

To the honor of the Swedish Lutherans, it must be stated that they showed more zeal for the conversion of the Indians than either the Calvinists of Holland, or the Puritans, Quakers, or Episcopalians of England. The catechism of Luther was translated into Delaware by the missionary Campanius, and an edition printed at Stockholm in 1690 by the Swedish king for gratuitous distribution among the Indians.

Amid all the hostile sects on the soil of Delaware, the Catholic element did not appear till late, and it still constitutes only a small portion of the population. Some old Catholic families of honor in our national annals are claimed by Delaware, and among them we need only mention the gallant Shubricks. At the French Revolution, too, some French Catholics settled in and near Wilmington, where Huguenots had removed before them.

The number of Catholics, however, remained small. Yet the Sisters of Charity from Emmetsburg founded one of their first houses at Wilmington, and opened an academy about 1830, and some years after, an orphan asylum. The happy results of this school in the education of young girls soon induced the Catholics of Delaware to seek a college for their boys, and the zealous pastor of Wilmington, the Rev. Patrick Reilly, at great sacrifice opened in 1839 a school which has become a flourishing college. In 1847 the State Legislature granted this institution the rights and privileges of a university; a corps of seven professors devote themselves to the education of the young men, and the most eminent Protestant citizens are patrons of the work.

Under the able and vigilant administration of Bishop Kenrick, the religious establishments extended rapidly in other parts of the diocese. In 1838 the Seminary of St. Charles Borromeo at Philadelphia was incorporated by the Legislature of Pennsylvania, and from 1841 to 1853 it was directed by Lazarists, who were succeeded by secular priests, on the transfer of Bishop Kenrick to the metropolitan See of Baltimore. In 1842 the Hermits of St. Augustine opened a college at Villanova,* but the destruction of their church and library at Philadelphia exhausted their resources and deranged all their plans; still, they successfully resumed the college exercises in 1846, and the Augustinians now also possess at Villanova a beautiful monastery and novitiate.

In 1851 the Jesuits founded St. Joseph's College in Philadelphia, which was removed to a more spacious building four years later; and in 1852 the Rev. J. Vincent O'Reilly opened in Susquehanna county another college under the name of St. Joseph.

When Bishop Kenrick was appointed Coadjutor of Philadel-

* Villanova is thirteen miles from Philadelphia, on the great Pennsylvania Railroad. In 1841, Dr. Moriarty, Superior of the Augustinians, purchased two hundred acres there, which are cultivated by the lay brothers of the Order, and furnish important resources for the college and community.

phia, the diocese possessed only a few Sisters of Charity from Emmetsburg, who had charge of an orphan asylum. Now six religious communities of women devote themselves to all the works of mercy, and effect incalculable good. In 1842 the Ladies of the Sacred Heart opened a boarding-school for girls at McSherrystown, near the Jesuit mission of Conewago. In 1847 this community opened a school in Philadelphia, and in 1849 purchased the beautiful spot called *Eden Hall*, which offers far greater advantages than McSherrystown. The Ladies of the Sacred Heart accordingly left the latter house, which became the novitiate of the Sisters of St. Joseph. The institute of the Sacred Heart, founded in France in 1800 by Father Joseph Varin, of the Society of the Sacred Heart, and approved in 1826 by Pope Leo XII., has had a Superior-general since its origin, Madame Magdalene Josephine Barat. The mother house is at Paris, and it governs the whole Order. In 1817 the first establishment of the Sacred Heart in America was founded in Missouri, and from that time these pious and distinguished ladies have extended to the dioceses of New Orleans, New York, Philadelphia, Detroit, Albany, Buffalo, and the Vicariate-apostolic of Indian Territory. Three hundred and fifty Ladies of the Sacred Heart devote themselves to the education of young ladies in twelve academies, and maintain besides, in connection with many of their establishments, free schools for poor girls.

In the year 1848 the Visitation Sisters, from Georgetown, in their turn opened an academy at Philadelphia, and about the same time the Sisters of St. Joseph came from St. Louis to the same city to take charge of St. John's Orphan Asylum. The community of Sisters of St. Joseph came into existence at Puy in Velay, France, where it was erected by the Bishop of Puy, Henry de Maupas, at the solicitation of the Jesuit Father Medaille. In the course of his missions this Father assembled some holy virgins who longed to devote themselves to God, and in 1650 the

care of the orphan asylum at Puy was confided to them. Since then the Sisters of St. Joseph have extended to almost every diocese in France, and have establishments also in Savoy and Corsica. In 1836 six Sisters of this congregation proceeded from the diocese of Lyons to St. Louis, Missouri, under the protection of Bishop Rosati. In 1838 two others, who had learned in France the manner of teaching the deaf and dumb, came over and joined them. They soon spread greatly in the United States, and now number over a hundred Sisters; they have houses of their Order in the dioceses of St. Louis, Philadelphia, Buffalo, Wheeling, Quincy, and St. Paul; their principal house is at Carondelet, six miles south of St. Louis, and in 1851 they sent a colony from Philadelphia to Toronto, in Canada West. This congregation undertakes all works of mercy, such as the care of hospitals, prisons, houses of refuge, orphan asylums, also directing schools and visiting the sick in their dwellings. At Philadelphia the Sisters of St. Joseph conduct St. Anne's Widows' Asylum, and teach twelve hundred children in their schools. Their novitiate is at McSherrystown, in the old convent of the Sacred Heart, and in 1855 it contained eleven novices and six postulants.

In 1849 Bishop Kenrick also enriched his diocese with a community of Sisters of the Good Shepherd, in order to create an asylum for sinful women, who wish to leave a life of disorder and embrace virtue. This community, under the name of Our Lady of Charity, was first established in 1641 at Caen, in Normandy, by the celebrated Father Eudes, founder of the society of priests called Eudists. Father Eudes, whose sermons reached every conscience, effected a revolution in the life of many who lived in vice. To maintain these in the path of duty, he assembled them together and put them under the direction of some holy Sisters. The community was approved in 1666, by Pope Alexander VII., and in 1741 by Benedict XIV. It acquired great extent in France; in 1835 the house at Angers separated

from the other houses, and was erected by Pope Gregory XVI. the generalate of a new branch, which added to the name of Our Lady of Charity that of Good Shepherd, and which has spread remarkably. The first establishment of this venerable Order in the United States was made at Louisville in 1842. They arrived in Philadelphia in 1849, and took care of the Asylum for Widows till 1851, when they were enabled to open an asylum for penitent women. They have now thirty-six penitents, and receive Protestants as well as Catholics. A house of the Good Shepherd was founded in St. Louis in 1849, and the Archbishop of New York is now collecting the funds necessary to erect an asylum, the need of which is felt in the great city where he has his metropolitan See.

While young girls of American, Irish, and French origin find in the diocese of Philadelphia abundant resources for education at the Sacred Heart Visitation, the Sisters of St. Joseph, and the Sisters of Charity, the German portion have had, since 1849, the School Sisters of Notre Dame, at St. Peter's Church, in Philadelphia. The Redemptorists founded this church in 1843, and immediately opened schools for boys. Then, as soon as their resources permitted, they invited the Bavarian School Sisters of Notre Dame, who direct the German schools in a great many parishes served by the Redemptorists. In spite of their German origin, these good Sisters preserve the French name of Notre Dame, a proof that their primitive foundation was not made in Germany. They were, in fact, founded in Lorraine in 1597, under the name of Sisters of the Congregation of Notre Dame, by the Blessed Peter Fourier and the venerable Mother Alice Leclerc.* Their community was authorized by the Bishop of

* Mother Alice Leclerc, born in 1576, died in 1622: the process of her canonization was begun, but was finally suspended in consequence of the revolutions. The Blessed Peter Fourier was born at Mirecourt in Lorraine, the 15th of November, 1565; he was the reformer of the Canons Regular of Lorraine, and founder of the congregation of Notre Dame. He died at Gray on the 9th of November, 1640, and was beatified by bulls of January 29, 1850.

Toul in 1598, and their first rule made by the Blessed Peter, and approved in 1603 by the Cardinal of Lorraine, Legate of the Holy See. Pope Paul V. erected the houses of the Order into monasteries by his bulls of February 1, 1615, and October 6, 1616; and in the course of the seventeenth century there were no less than eighty monasteries of this institute in France, Lorraine, Germany, and Savoy. On the dispersion of the religious communities in the Reign of Terror, those in France were broken up, and about the same time, under the impulse of the doctrines of Joseph I. of Austria, the houses in the electorate of Bavaria were suppressed and the Sisters dispersed. The loss was deeply felt, and the pious Bishop Wittman of Ratisbon, in 1832, resolved to revive their Order and restore their house at Stadt-am-hof. The rule was modified to suit the changed circumstances of the times; and as they were intended only for education, they took the name of School Sisters of Notre Dame. Mother Mary Theresa, the first Superior-general, still survives, and had the consolation of seeing her Order formally approved by his Holiness Pope Pius IX., on the 23d of January, 1854.

Prior to this, in 1847, she sent from the mother house, at Munich, three Sisters to found a house at Baltimore. The mother house of the Order in the United States is at Milwaukie, and the residence of Sister Mary Caroline, the Vice Superior-general. They had in 1855 twenty-one novices and as many postulants, and direct German schools in the dioceses of Milwaukie, Baltimore, Philadelphia, New York, Pittsburg, Buffalo, and Detroit.

While the Sisters of the Congregation of Notre Dame are increasing in Bavaria, and sending colonies to the United States, another part of America beholds in a state of prosperity a congregation which bears the same name of Notre Dame, and which seems to us to have some ties with the pious institute of Milwaukie. In 1826, a monastery of the congregation was established at Troyes, in Champagne, under the episcopate of René

de Breslay. In 1653, Monsieur de Maissonneuve, first Governor of Montreal, in Canada, went to Troyes, where the Sisters of Notre Dame begged him to take some of their religious to direct the schools in this new colony. Mr. de Maissonneuve could not bear the expense of this new foundation, and he moreover believed that, in the precarious state of the colony, an order of cloistered religious would not render all the service to be desired. He accordingly took with him only Margaret Bourgeoys, prefect of the external congregation founded by the Sisters at Troyes; and the holy virgin became at Montreal the foundress of the Congregation of the Sisters of Notre Dame, which now comprises in Canada twenty-five missions, two hundred Sisters, and instructs five thousand six hundred girls.* There is still another community in the United States, known by the name of the Sisters of Notre Dame; but its origin is different. It was founded in 1804, by Father Joseph Varin and Mother Julia Billiard. The mother house is at Namur, in Belgium; and it has houses in the United States, in the dioceses of Cincinnati, Boston, and San Francisco.

We see with what admirable zeal Bishop Kenrick labored to afford his diocese the benefits of numerous religious communities; and the venerable prelate was not less successful in increasing the number of his parochial clergy. When he became Coadjutor of Philadelphia in 1830, the diocese contained only thirty priests. When the confidence of the Holy See called him, in 1851, to the Archbishopric of Baltimore, he left to his successor ninety-four churches and eight chapels, with one hundred and one priests in the diocese, besides forty-six seminarians, although half of Pennsylvania had been erected into the new diocese of Pittsburg. The clergy formed by the example of Bishop Ken-

* Helyot, Histoire des Ordres Religieux (edition Migne), i. 1088. Faillon, Vie de la Sœur Bourgeoys, Villemarie, 1853. Laroche Heron, Les Servantes de Dieu, Canada. Montreal, 1855, p. 43.

riek has counted in its ranks the most eminent members of the Church in the United States: the Rev. John Hughes, Pastor of St. John's, Philadelphia, now Archbishop of New York; the Rev. Peter R. Kenriek, Vicar of the Cathedral in 1836, and now Archbishop of St. Louis; the Rev. Edward Barron, Vicar-general of the diocese in 1839, and in 1843 Vicar-apostolic of Upper and Lower Guinea; the Rev. F. X. Gartland, Vicar of St. John's in 1834, and in 1850 Bishop of Savannah; the Rev. Michael O'Connor, Pastor of Morristown in 1840, and in 1843 Bishop of Pittsburg; the Rev. Thomas Heyden, Pastor of St. Paul's, Pittsburg, in 1838, who has repeatedly refused to quit his parish of Bedford to assume the mitre.

But we owe a special mention to a holy religious, who exercised the ministry in Pennsylvania for several years—in 1836 at Conewago, and in 1834 at Philadelphia. In 1807, the Rev. Daniel Barber, Congregationalist minister in New England, had baptized in his sect Miss Allen, daughter of the celebrated American general, Ethan Allen, so renowned in Vermont, his native State. The young lady was then twenty-one years of age: she soon after proceeded to Montreal, where, entering the academy of the Sisters of the Congregation of Notre Dame, she became a Catholic, and devoting herself to God, joined the community of Hospital Nuns, at the Hotel Dieu, where she died piously in 1819, having induced the Protestant physician who attended her to embrace Catholicity by the mere spectacle of her last moments. The conversion of Sister Allen produced other fruits of grace on her co-religionists, and her former pastor, the Rev. Mr. Barber, after becoming a member of the Protestant Episcopal sect, halted not in the way of truth, but abjured the errors of the pretended Reformation, in 1816. The son of this clergyman, the Rev. Virgil Barber, born on the 9th of May, 1782, was also a minister. He, too, had been convinced of the necessity of joining the Church of Rome, and entered it with his father.

Mrs. Virgil Barber followed their example, and she and her husband resolved to abandon all and separate from eaeh other, for God's serviee. Mr. Virgil Barber, in eonsequenee, went to Rome in 1817, and obtained of the Sovereign Pontiff the authority neeessary for the step. He entered the eeelesiastieal state, was ordained in that eity, and after spending two years there, returned from Europe, bringing his wife authorization to embraee the religious state. She had entered the Visitation Nuns at Georgetown, and for two years followed the novitiate. Mr. and Mrs. Barber had five ehildren, four daughters and one son. The last was plaeed at the Jesuit College at Georgetown, while the daughters were at the Aeademy of the Visitation, yet without knowing that their mother was a novice in the house. The time of her probation having expired, the five ehildren were brought to the ehapel to witness their mother's profession, and at the same time, on the steps of the altar, their father devoting himself to God as a member of the Soeiety of Jesus! At this touehing and unexpeeted sight, the poor ehildren burst into sobs, believing themselves forsaken on earth. But their Father who is in heaven watehed over them; he inspired the four daughters with the desire of embraeing the religious state, and three of them entered the Ursulines: one at Quebee, one at Boston, and one at Three Rivers. The fourth made her profession among the Visitandines of Georgetown; their brother Samuel was reeeived into the Soeiety of Jesus, and is now at Frederiek.*

Father Virgil Barber, after filling with general edifieation several posts in Pennsylvania and Maryland, beeame Professor of Hebrew in Georgetown College, and died there Mareh 27, 1847,

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* Faillon, Vie de M'lle Mance, et Histoire de l'Hotel Dieu de Villemarie, i. 294; Catholic Almanac for 1848, p. 263. Sister Mary Barber (of St. Benedict) witnessed the destruction of the Ursuline Convent, near Boston, and died at Quebec, May 9, 1848. Sister Catharine Barber (of St. Thomas) followed Bishop Odin to Texas, in 1849.

at the age of sixty-five. Sister Barber long resided at Kaskaskia, Illinois, where she founded a Monastery of the Visitation. The grace of conversion extended also to other members of the family, and a nephew and pupil of Father Virgil Barber, William Tyler, born in Protestantism at Derby, Vermont, in 1804, became in 1844 first Catholic Bishop of Hartford, and died in his diocese in 1849.

This is not the only example which the United States presents of married persons, who, on embracing Catholicity, have carried the sacrifice to its utmost limits, and asked as a signal favor to devote themselves to the religious state. Father John Austin Hall, a Dominican and Apostle of Ohio from 1822 to 1828, was an English officer of many years' standing, who, touched by the spectacle offered by religion in Italy and France, abjured heresy, and converted his family and his sister. The latter and his wife entered a community of English Augustinian Nuns in Belgium, while Father Hall assumed the habit of St. Dominic; and this zealous missionary, dying at Canton, Ohio, in 1828, left to the United States the reputation of the most eminent virtues. But these separations from religious motives have at times been the occasion of scandals in the Church, and the prosecutions instituted by the Rev. Pierce Connelly have been too widely made known, for us to pass over them here.

The Rev. Pierce Connelly was minister of the Episcopal Church at Natchez, Mississippi, in 1827, and was distinguished by his Puseyite tendencies, which drew on him the violent attacks of the Protestant press. In 1836 he set out for Europe, accompanied by his wife. She became a Catholic at New Orleans some days before setting sail, and her husband followed her example at Rome, in the Church of Trinité de Monti, March 28th, 1836. In the first fervor of their conversion, they asked to devote themselves to God by the vows of religion; but were dissuaded from accomplishing the sacrifice, and after two years

spent in Rome and France, they returned to America, where they lived several years in retirement. In the month of July, 1842, Mr. Connelly gave a lecture in the Cathedral of Baltimore, embracing an edifying account of his conversion. Soon after, they both returned to Rome, and so earnestly renewed their petition, that they were at last allowed to separate. Mrs. Connelly entered the Institute of the Sacred Heart, and in 1844, Mr. Connelly received the tonsure in the church of the house where his wife was. Two years after, he was ordained, but in vain solicited entrance into the Society of Jesus. The Ladies of the Sacred Heart also declined to receive the profession of Mrs. Connelly. She accordingly left Rome and went to England, where the Earl of Shrewsbury gave her a house to found an educational establishment. The Rev. Mr. Connelly at the same time became the chaplain of the earl, and the tutor of his adopted son. Ere long, however, the frequent interchange of letters between the two converts excited distrust, and Mrs. Connelly, by her confessor's advice, refused to continue it. Of this the Rev. Mr. Connelly complained bitterly, and gradually relapsing into Protestantism, applied to the English tribunals to recover his wife. The proceedings which ensued created great discussion in England in 1849 and 1850; but Mrs. Connelly always refused to violate the vows of religion which she had pronounced, not merely with the consent, but at the entreaty of her husband; and she continues to lead an exemplary life at the head of a community, first at Derby, but afterwards transferred to Hastings. Baffled ambition seems to have been the unfortunate cause of Mr. Connelly's fall. Flattered by the welcome shown him at Rome, he thought only of becoming a bishop, and even a cardinal; and the honorable position which the earl gave him in his family was not sufficient to satisfy Connelly's vanity.*

* U. S. Catholic Magazine, 1842, p. 409; 1844, p. 540; 1849, p. 290; 416, p. 800.

The vigilant Bishop of Philadelphia, whose numerous labors we have mentioned, found, moreover, time to write and publish several works which enjoy a merited reputation wherever the English language is spoken. His Dogmatic and Moral Theology, in seven volumes, is a complete treatise on the sacred science, adapted to the general wants of the country.

"The appearance of so large a work written in good Latin, and intended really for use, was a source of wonder to the Protestant public and clergy, few of whom could even read it without some difficulty, and none, perhaps, with ease. Considered in a literary point of view, it marks the classic character of our writers, a familiarity with Roman literature, which is unequalled in the country. The canons and decrees of the Councils held at Baltimore, which England's first Orientalist, Cardinal Wiseman, ranks with those of Milan, display an equally correct taste. Even in the backwoods, with rough work and rough men, Badin, the first priest ordained in our land, sings in Latin verse the praises of the Trinity."*

The Church, by preserving Latin as the Liturgical language, saved that noble language from oblivion, and through it saved the Greek; and Protestantism, with its love for the vernacular, devoted the highest classes of society to ignorance of the authors of ancient Rome. A few years since, the United States regarded as a wonder a Latin life of Washington, and vaunted it beyond all conception by the thousand-tongued press. There is not a Catholic country curate that could not have done as much; and yet public opinion in America will long preserve the prejudice that ignorance is the necessary condition of Catholics. In

* Catholic Literature in the United States, Metropolitan Magazine, i. 74. The title of the poem of the venerable Mr. Badin is, "Sanctissimæ Trinitatis Laudes, et invocatio; Carmen; auctore Stephano Theodore Badin, Protosacerdote Baltimorensi, probante," &c. Ludovicivillæ, typus, E. J. Webb.

the United States, an author need only be suspected of not being a Protestant, for his work to be prejudged and precondemned; and it is the same in England. Yet Americans should remember that the Catholic clergy of Canada taught the children of the Mohawks to read and write within twenty miles of Albany, at a time when there was not a Latin school in the whole colony of New York. Quebec had a college before New England could boast of one; and so completely was the idea of Catholicity then blended with that of classical studies, that in 1685, when a Latin school was opened at New York, the master was *ipso facto* suspected of being a Jesuit.*

Bishop Kenrick also wrote the "Primacy of the Apostolic See," one of the most remarkable works issued in America. The book first appeared in several letters, or parts, as a refutation of the attacks on the Papacy made by the Right Rev. John H. Hopkins, Protestant Bishop of Vermont. These letters were first published in 1842 and 1843; but the eminent author subsequently recast the whole work, dropping the aggressive and familiar tone of controversy, and in its new form it has passed through several editions in America, and been even translated into German. The learned prelate has also composed treatises on Baptism and Justification; and his old antagonist, Dr. Hopkins, having published "The End of Controversy Controverted," Archbishop Kenrick, in 1855, replied in his "Vindication of the Catholic Church," a series of letters addressed to the Bishop of Vermont.

On the death of the Most Rev. Samuel Eccleston, fifth Archbishop of Baltimore, the distinguished merit of Bishop Kenrick marked him as the fittest to occupy the Metropolitan See, and he was in fact called to that dignity by bull of August 3, 1851. His successor at Philadelphia is the Right Rev. John Nepomucen

* Canada and her Historians. Metropolitan Magazine, i. 148.

Neumann, of the Order of the Most Holy Redeemer, a native of the Austrian States. At the time of his election, the new prelate was rector of the Redemptorist house at Baltimore: he was consecrated on the 28th of March, 1852.

Bishop Neumann has zealously continued the work of his predecessor; and although his diocese lost in 1853 half of New Jersey, it contained, in 1856, one hundred and thirty-eight churches and chapels, with twenty-five other stations, one hundred and thirty-seven priests, and a Catholic population of one hundred and seventy-five thousand souls.

CHAPTER XVIII.

PENNSYLVANIA—(1750–1840.)

Diocese of Pittsburg—The Recollects at Fort Duquesne—The Rev. Father Brauers—Sketch of Prince Demetrius Gallitzin.

We have stated already that the Holy See in 1843 yielded to the request of the Fifth Council of Baltimore, by forming the western part of Pennsylvania into a distinct diocese from that of Philadelphia. On the 7th of August, 1843, the Very Rev. Michael O'Connor was called to the new See of Pittsburg, and that prelate being in Rome at the time received consecration in the Holy City, on the feast of the Assumption. Bishop O'Connor, born in Ireland, on the 27th of September, 1810, was ordained at Rome in the year 1833, devoted himself to the American missions in 1838, and after serving several parishes in the interior of Pennsylvania, was successively professor in the seminary, pastor at Pittsburg, and Vicar-general of the dio-

cese, displaying in all these functions a zeal and talents which soon marked him for the episcopacy.

The Jesuit missionaries of Maryland did not extend the circle of their apostleship to that part of Pennsylvania now comprised in the Sees of Pittsburg and Erie. Colonization, which always began by the belt of land lying nearest to the ocean, had not yet penetrated so far, and the Indians inhabited the forests undisturbed by the clearings of the white man. So little was it known that even in 1750 it was not settled whether the Ohio began in Pennsylvania or in Virginia. Down almost to the close of the last century the missionaries penetrated no further west than Conewago; but the new emigrants gradually striking inland, crossed the Alleghanies, and as they bore civilization to the fertile valley of the Ohio, priests came that Catholics might not be destitute of all religious aid. In the year 1798, the Rev. Theodore Brauers, a Dutch Franciscan, settled at Youngstown, where he bought a farm and built a chapel. This village is not far from Pittsburg, and it was then the only spot where the Holy Sacrifice was offered for the salvation of men in the vast territory which was erected in 1843 into the diocese of Pittsburg. From Lake Erie to Conewago, from the first hills of the Alleghany to the Ohio, there existed no church, no priest, except the humble oratory of Father Brauers; and now the district forms two dioceses, where a population of 60,000 Catholics receive the care of eighty priests, in ninety churches. The Right Rev. Doctor O'Connor assures us that he has been told by one of the oldest inhabitants, that the first Catholics in that part of Pennsylvania came from Goshenhoppen, and that the missionary who served that parish promised that they should be visited in the new settlement by another priest. It was in fulfilment of this promise that Father Brauers settled at Youngstown. His death gave rise to a curious lawsuit, in which the Pennsylvania judges showed themselves the enlightened protectors of the

rights of the Church; and such a spirit of justice is more deserving of mention, as it is not always found in the law courts of the United States. By his will, dated at Greensburg, Westmoreland county, October 24, 1789, Father Theodore Brauers had left his property to his successor, on condition of his saying masses for the repose of his soul. A wandering priest named Francis Fromm, took possession of the parsonage and church; and as he said the masses, claimed the property against the lawful priest sent by the Bishop. Father Brauers' executors had recourse to law, and the judge decided that a Catholic priest must be sent by his Bishop, although he expressed his astonishment that a man of Father Brauers' good sense should order masses to be said for the repose of his soul.* The first talent in Pennsylvania was employed in the suit, in which Judges Baldwin and Breckenridge both spoke. The Rev. Mr. Fromm proved that he was a regular priest, and exhibited the certificate of the Bishop of Mentz, as well as the consent of Father Brauers' congregation. These considerations might have influenced the judges; but their decision upheld the Bishop, and this case has been repeatedly cited as an authority in cases of a similar nature.

Father Brauers was not the first priest, nor even the first Franciscan, who offered the Sacred Victim on the soil of Western Pennsylvania; and as early as 1755, that is, just a century since, we find French Recollects attached as chaplains to the French forts on the valley of the Ohio. That part of Pennsylvania was then claimed by France, and in fact the whole valley of the Ohio is comprised in the Letters Patent of Louisiana, in 1712. The actual taking of possession is not more undoubted than the discovery, and the Canadians had launched their canoes on the Beautiful River years before the Pennsylvania settlers knew of its existence. To unite the establishments on the St.

* Executors of Brauers against Fromm. Add. Pennsylvania Reports, page 362. Father Brauers' name is in the Bible of 1790.

Lawrence with those on the Mississippi, France first reared a line of defences along the lakes, the Wabash and Illinois; but the Ohio valley had been left exposed to the enterprise of the English colonies. To close it, the governors of Canada, in 1753 and 1754, built between Lake Erie on the Ohio, Fort Presqu'ile, now the city of Erie, Fort Lebœuf, or "de la Rivière aux Bœufs," at Waterford, the post of Venango, Fort Machault, and where Pittsburg now stands, the celebrated Fort Duquesne.* For four years the French valiantly defended these posts against far superior forces, and Washington made his first campaign near Fort Duquesne against his future allies. At the close of 1758, however, the garrison fired the fort and retired, and in the following year the other forts were similarly abandoned. Although these forts had trifling garrisons, not exceeding, in general, two hundred men, they had a regular chaplain, a proof how important a place religion held in the ancient organization of France; and in the Registre des Postes du Roi, still preserved at Montreal, is the record of the burials and baptisms at Fort Duquesne from 1754 to 1756.

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* Earthworks of considerable extent are still pointed out near Erie as the ruins of the French fort. Fourteen miles southeast of Erie, Waterford village lies on the banks of Lake Lebœuf, at the spot where Fort Lebœuf stood, and where its ruins are still to be seen. The stream running from the lake is still called Lebœuf creek, and empties into French creek, which pours its waters into the Alleghany. Franklin village, the county town of Venango, is at the confluence of French creek and the Alleghany. Traces of the French intrenchments are still to be seen. The one on the right was Fort Machault; that on the left Venango. About 1804 a small silver chalice was dug up at Waterford, near the ruins of the French fort, and was purchased by a pious Catholic lady, Mrs. Vankirk, to save it from profanation. We owe these interesting details as to the position of the old French forts to the kindness of the Right Rev. J. M. Young, Bishop of Erie, to whom we express our acknowledgment. Sargent, in his *History of Braddock's Expedition*, confirms it, and states that the ruins of Fort Venango cover a space of 400 feet square. The ramparts are eight feet high. All these posts are accurately laid down in an excellent sketch of Canadian history by Dussieux, published at Paris in 1855.

By this we learn that Father Denis Baron, Recollect, was at that time chaplain at Fort Duquesne; and on the 30th of July, 1755, an entry of a burial, is signed by Father Luke Collet, chaplain of the King at Forts Presqu'ile and Rivière aux Bœufs. This Franciscan was merely on a visit at Fort Duquesne, as he officiated in the presence of the regular chaplain, Father Baron. The latter was born at Pontarlier in Franche Comté, and arrived at Quebec in 1740. He was probably a deacon at the time, for the register of ordinations at Quebec mentions him as ordained priest there on the 23d of September, 1741. Father Denis Baron was sent successively to Three Rivers, Montreal, Niagara, Cape Breton, and to Acadia. We find him then chaplain at Fort Duquesne, Fort St. John, Fort St. Frederic or Crown Point, and the register of this last post shows that he died and was buried there on the 6th of November, 1758.*

Father Luke Collet, a Canadian by birth, was ordained at Quebec on the 24th of February, 1753, and after remaining in his convent till 1754, was sent to the forts in the valley of the Ohio.† These Fathers belonged to the reform of the Franciscan

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* In his biographical notices of the Canadian clergy, the late Mr. Noiseux, Vicar-general of Quebec, says that Father Denis Baron died in Acadia at the close of September, 1755, while the register of the Fort St. Frederic states officially that he died in November, 1758. This single fact shows how careful writers should be in adopting the statements of Mr. Noiseux, which he never intended should be made public, and was prevented by death from correcting. Unfortunately they were after his death put forward as extremely accurate, and have led to many errors.

† Father Collet is placed by Mr. Noiseux at Chaleur Bay at the very moment when we find him at Fort Duquesne. The biographer adds that he was taken there by the English in 1760 and carried to England. On being set at liberty in November, 1760, he passed over to France and never returned to Canada. What truth there may be in this we know not, but he was certainly in Illinois. We are indebted for extracts from the Registers to our venerable friend, the Hon. Jacques Viger, first Mayor of Montreal, Chevalier of the order of St. Gregory, whose accuracy is proverbial in Canada, and to whose aid we have frequently had recourse, and as we gratefully acknowledge, not in vain.

order called Recollects, the first of whom arrived in Canada in 1615, with Samuel Champlain. Sent back to France in 1629 on the capture of Quebec by the English, they returned only in 1670, and from that time never left Canada; but as the English government seized their property and prevented their receiving novices, their order is now extinct in that province, the last survivor, a lay brother, having died a few years ago.*

It may easily be imagined that amid the privations of a frontier post, and the vicissitudes of war, the Recollects of Fort Duquesne and Fort Machault, could make no effort to preach the Gospel to the Indians by whom they were surrounded: Delawares, among whom the Moravians were beginning to toil, Senecas, whom the Jesuits had so long taught; if they ministered to any it was to the wandering Catholic Huron from Sandusky, or Miami from St. Joseph's, the men whom Beaujeu led to victory over the disciplined troops of Braddock. Their functions were those of military chaplains: and when they disappeared with the regiments of France, thirty years rolled by without the cross reappearing in Western Pennsylvania; but in 1799 a young priest took up his abode among the most rugged summits of the Alleghanies; there he built churches, founded villages, attracted a Catholic population, by advantageous grants of land, and the superior spiritual advantages enjoyed at Loretto; and after an apostolic career of forty-one years, after expending $150,000 of his fortune in this admirable work, he died, leaving ten thousand Catholics in the mountains, where he had found only twelve families. This holy priest, who in his humility called himself the Rev. Mr. Smith, deserves to be known by his true name, and

* The Friars Minors of the Strict Observance, called in France Recollects, are a reform of the Franciscans. It began in Spain in 1584, and their first establishment in Paris dates from 1605. Henry IV., Louis XIII., and Louis XIV. greatly favored these zealous religious. *Helyot*, Histoire des Ordres religieux (Ed. Migne) iii. 382.

we do not hesitate to relate at some length his history, one of the most edifying which the Church in the United States presents. Demetrius Augustine Gallitzin was born at the Hague, on the 22d of December, 1770. His father was then Russian ambassador in Holland, and before being intrusted with that embassy, had been in the same capacity in Paris, where, during his long stay, he had become intimately connected with Voltaire and Diderot, whose perfidious praises flattered the vanity of the Russian prince. At a later date we find him a correspondent of Voltaire, and in many of his letters the philosopher praises the Muscovite noble for his devotedness to science, and above all for his spirit of toleration. This was the period when Voltaire, as bad a Frenchman as he was a man, wrote to the empress that he regretted that he was not a Russian.. The mother of our missionary, Amelia, Countess of Schmettau, Princess Gallitzin, belonged to a great German family. She was daughter of Countess Ruffert and of one of Frederick the Great's favorites, Marshal Count Schmettau. She had two brothers, distinguished in the Prussian army, one of them having been killed at the battle of Jena. The Princess Amelia was brought up a Catholic, and in early childhood showed much piety, but at the age of nine, as she herself said, was diverted from devotion by the charms of flattery. She then fell into the hands of an infidel tutor, who made it a point to extinguish the faith in the heart of his pupil, and her marriage with Prince Gallitzin tended still more to plunge her into incredulity. Diderot, at Paris, endeavored to dazzle her by the sophisms of his system of atheism; but the perusal of infidel works only excited disquiet as to the state of her conscience, and soon after the birth of her son, she resolved to retire to Munster and live in solitude and reflection. In 1783 God, in His mercy, sent her a serious illness. Visited by the holy priest, Bernard Overberg, she would not, from human pride, seem to fear death, but promised, in case she recovered her health,

to study Christianity seriously. On her recovery she kept her word. She was under instruction three years, and at last, on the 28th of August, 1786, made her first communion. Directed in the ways of piety by the Abbot of Furstenberg, and by Father Overberg, she spent the rest of her days in prayer, in struggles against self-will, and in regret over her past life.*

Her son, young Demetrius, was carefully brought up aloof from every religious idea. The prince surrounded him with infidel philosophers, and watched with argus eyes lest any priest or minister should approach the future heir of his titles and fortune. He learned all but what it was essential to know, and it would naturally be expected that a young man of accomplished education in the eyes of the world, would seek only to rush madly on the paths of honors and pleasure. But all the father's precautions could not exclude grace from on high; and Prince Gallitzin thus recounts his astonishing conversion:

"I lived during fifteen years in a Catholic country, under a Catholic government, where both the spiritual and temporal power were united in the same person—the reigning prince in that country was our archbishop. During a great part of that time I was not a member of the Catholic Church; an intimacy which existed between our family and a certain French philosopher, had produced contempt for revealed religion. Raised in prejudices against revelation, I felt every disposition to ridicule those very principles and practices which I have adopted since. Particular care, too, was taken not to permit any clergyman to come near me. Thanks be to the God of infinite mercy, the clouds of infidelity were dispersed, and revelation adopted in our family. I soon felt convinced of the necessity of investigating the different religious systems, in order to find the true one. Although I was born a member of the Greek Church, and al-

* Her life has been written by Katerkamp.

though all my male relations, without any exception, were either Greeks or Protestants, yet did I resolve to embrace that religion only which upon impartial inquiry should appear to me to be the pure religion of Jesus Christ. My choice fell upon the Catholic Church, and at the age of about seventeen I became a member of that Church."*

This conversion did not at first divert young Demetrius from the military career which his father wished him to embrace. In 1792 he was aid-de-camp to the Austrian general, Van Lilien, who commanded an army in Brabant, at the opening of the first campaign against France. But the sudden death of the Emperor Leopold, and the assassination of the King of Sweden, an act considered as the work of the Jacobins, induced Austria and Prussia to dismiss all foreigners from their armies. The young prince being thus deprived of his military position, his father advised him to travel to finish his education, and he arrived in the United States in 1792, accompanied by a young German missionary, the Rev. Mr. Brosius, his tutor. At the sight of the spiritual destitution which the Catholics in America suffered, he felt a vocation to the ecclesiastical state, and on the 5th of November, 1792 entered the Sulpitian Seminary recently founded at Baltimore. Under the direction of those excellent professors, the abbés Nagot, Garnier, and Tessier, Gallitzin made rapid progress in piety and ecclesiastical learning, and on the 18th of March, 1795, received the priesthood at the hands of the venerable Bishop Carroll.

He was the second priest ordained in the United States, and the first who received all orders in this country. For the first

* Discourse on the life and virtues of the Rev. Demetrius Augustine Gallitzin. Loretto, 1848. The eloquent author kindly sent us his discourse, adding extensive notes, from which chiefly we have drawn the edifying tales as to the noble Russian prince, become an humble minister of Jesus Christ. The sketch of Gallitzin, by the Rev. C. C. Pise, D.D., has also been of great service. It appeared in the Biographical Annual, 1841.

Bishop of Baltimore he ever preserved the most lively admiration and most tender affection: "The nearer we approach Archbishop Carroll in our pastoral conduct," he used to say, "the nearer we approach perfection."

The young priest would have preferred not to leave his holy and studious retreat, the Seminary of Baltimore, and with this object obtained admission among the members of the congregation of St. Sulpice. But Bishop Carroll, though he granted him the necessary permission, could not dispense with the Rev. Mr. Gallitzin's services in the labors of the mission, and the latter soon seeing that his new duties were incompatible with those of a Sulpitian, separated with regret from a society for which he ever professed the deepest veneration. The first mission assigned to him was that of Conewago, where there existed already a flourishing church under Father Pellentz. From this central point the Rev. Mr. Gallitzin served towns and cities to a considerable distance: Taneytown, Pipe Creek, Hagerstown, and Cumberland in Maryland; Chambersburg, Path and Shade Valley, Huntington and the Alleghany mountains in Pennsylvania. But experience ere long convinced him that he would realize more good by concentrating his efforts on a spot where he could establish a Catholic colony, and he selected for his domain the uninhabited and uncultivated regions of the Alleghanies, where he settled permanently in 1799. He found in the mountains only a dozen Catholics scattered here and there amid the rocks and woods. He first resided on a farm which the Maguire family had generously given for the service of the Church. There he built a log chapel, thirty feet long, which long sufficed for the few Catholics of that part. In order to attract emigration around him he bought vast tracts of land, which he sold in farms at a low rate, or even gave to the poor, relying on his patrimony to meet his many engagements. But the Emperor of Russia could not pardon the son of Prince Alexander Gallitzin for becoming a

Catholic priest, and in 1808 the noble missionary received from a friend in Europe a letter, saying:

"The question of your rights and those of the princess, your sister, as to your father's property in Russia has been examined by the Senate of St. Petersburg, and it has been decided that by reason of your Catholic faith, and your ecclesiastical profession, you cannot be admitted to a share of your late father's property. Your sister is consequently sole heiress of the property, and is soon to be put in possession of it. The Council of State has confirmed the decision of the Senate, and the emperor by his sanction has given it force of law."

The Princess Anne Gallitzin, long promised her brother to restore him his share, to which she acknowledged that she had no lawful right; she even sent on various occasions large sums to the missionary, who employed them in meeting his engagements and in relieving the poor. But in the whole it amounted to but a small part of the revenues to which he was entitled, and when the princess married a Prince of Salm, she said no more about restituting. The missionary thus lost all his patrimony, but offered the sacrifice to God with the most perfect resignation; if he regretted the wealth, it was only for the poor and for the Church, not for himself. As his panegyrist has well said, "if he had had a heart of gold he would have given it to the unfortunate." The Rev. Demetrius Gallitzin was therefore not only the zealous pastor of his flock, he was also its father and benefactor, and never consented to leave it. Imposing on himself a thousand austerities, lodged in an humble cabin, dressed in coarse clothes, incessantly travelling from point to point to bear the consolations of religion through the mountains, Father Gallitzin found time also to study, and successively composed several controversial works; "Defence of Catholic Principles," a "Letter to a Protestant Friend," and an "Appeal to the Protestant Public," in reply to a Protestant minister of Huntington, who had pas-

sionately assailed him in his pulpit. These little works, of great dialectic skill, continue to be printed and circulated in America, and have been frequently reprinted in England, Ireland, everywhere producing great good, in converting Protestants or confirming Catholics in the faith.

Amid these apostolic labors, and just after excessive fatigue in hearing confessions and officiating through Holy Week, the venerable Mr. Gallitzin died, on the 6th of May, 1840, in Loretto, a village which he had founded in the mountains. His friend, the Very Rev. Thomas Heyden, whom we have seen refusing the See of Natchez in 1837, received the last sigh of the Pastor of the Alleghanies, and in the month of September, 1847, he pronounced a funeral oration in St. Michael's Church, at the translation of the body of the sainted Prince Gallitzin under the beautiful monument which the piety of his parishioners had raised to his memory.*

The renown of Prince Gallitzin's virtues and of the wonders he achieved, spread far and wide, and he was several times spoken of for the Episcopacy. In the life of Bishop Flaget, we see that in 1825 it was resolved to erect a See at Pittsburg, and Bishop Dubourg wrote to Bishop Rosati on the 28th of November: "Should you judge it opportune to ask the erection of a See at Pittsburg, embracing the territory bordering on the Alleghany and a portion of Virginia, I will unite with you. * * * I would propose Prince Gallitzin as first on the list, and Mr. Maguire as second. I think the first place due to the former, in consequence of his long and useful service, and for the good he has effected in those quarters, and because he has already a large establishment, which would be very useful to the new bishopric."†

On his side, Bishop Kenrick, then Coadjutor of Philadelphia,

* Spalding's (Bp.) sketches of the Life, Times, and Character of the Right Rev. Benedict J. Flaget, p. 250.

† Annales de la Propagation de la Foi, viii.

and as such happy enough to count Prince Gallitzin among his priests, wrote of him on the 14th of January, 1834: "Loretto, in Cambria county, is the residence of the celebrated missionary, Prince Gallitzin, and a very numerous population. It is more than thirty years since that venerable man chose the summit of the Alleghanies as his retreat, or rather as the centre of his mission; thence he went from time to time, to bear the succors of religion to the Catholics scattered over an immense territory, where five priests are now occupied. The number of the faithful at his arrival was very trifling in Cambria county; his perseverance, in spite of all the difficulties with which he had to contend, was crowned with heavenly benedictions. The mountains have become fertile and the forests flourishing. Many Protestants have followed his example, renouncing the errors of the sects in which they had been brought up; and Catholics came from all sides to commit themselves to the paternal care of a priest whose pure and humble life excites them to the exercise of the evangelical virtues."*

The Catholics of Cambria still keep fresh the memory of their princely missionary, and have given the name of Gallitzin to a village which has already a church, dedicated to St. Patrick. They are particularly distinguished by their faith and patriarchal manners; and gave a striking proof lately in the triumphal procession with which they welcomed Monseigneur Bedini, the Apostolic Nuncio. In a letter which his Excellency addressed to us

* The Gallitzin family has also had a martyr to the Faith. According to a family tradition, as stated by Madame Gallitzin to Bishop O'Connor, one of their ancestors became a Catholic in the time of Catharine II., and was put to death in punishment for his change of faith, by being required to have a palace of ice built on the Neva, and to go through the form of marrying an old woman. The whole thing passed as a joke, but the prince was taken to the bridal chamber, where the bride of the play, aided by satellites, held him on a bed of ice till he expired. The matter was then hushed up as a joke, but it was known to have been the design of the empress to take him off, yet deprive him of the honor of martyrdom.

from Cincinnati, on the 29th of September, 1853, is the following passage: "The papers will keep you but imperfectly informed of my progress, and, especially, you can form no idea of my visit to Loretto, which presented the most touching spectacle. This village, sanctified by the Apostolate of Prince Demetrius Gallitzin, is situated in the highest mountains of Pennsylvania, and is inhabited exclusively by Catholics. My carriage was preceded by about five hundred persons, on horseback, men and women, and followed by some fifty carriages. This peaceful cortege, defiling joyously around these lofty mountains, beneath a still brilliant sun, was as solemn as touching for us all. The fact is, that everywhere, and especially at Loretto, the joy of the Catholics was unbounded, and was displayed in the liveliest and most edifying manner. The demonstration could not have been more beautiful or more brilliant, and reminded me of the welcome I received in Canada."

The father of our holy missionary died at Brunswick in 1803, still unreconciled to the idea of having his son a priest, and his wife a pious Catholic, while he was a disciple of Diderot. He embittered the last days of the princess by reproaching her with causing her son's conversion. She bore all with Christian patience, and expired in 1806, fortified with all the consolations of the dying. Her example, and that of her son, doubtless exercised a salutary influence on the family. One of their nephews, the young Prince Alexander Gallitzin, openly became a Catholic at St. Petersburg, in 1814, at the age of fifteen. He was then a pupil of the Jesuits, and this conversion excited so much attention in Russia, and so irritated his uncle, then Minister of Worship to the emperor, that the Society of Jesus was immediately banished from Russia. Another aunt of young Alexander became a Catholic in Russia, under Father Ronsin, and her daughter, Princess Elizabeth Gallitzin, having herself abjured the Greek schism, entered the community of the Sacred Heart, at Paris.

After a stay at Rome, she was sent to the United States in 1840, where she founded four houses of her order, and died of the yellow fever in Louisiana, at the age of 47, on the 8th of December, 1843.

These illustrious examples of return to unity, are not the only ones which the Russian nobility have given within the last sixty years. Many families have embraced Catholicity, and form a society no less agreeable than distinguished at Rome and Paris, the intolerance of the Czar forcing them into exile to enjoy the free exercise of their religion. These conversions would be far more numerous, but for the cruel persecutions exercised by the Greek schism. The wounded Russians in the Crimea gladly confessed to the French chaplains, and the prisoners of Bomarsund communicate at the hands of Polish missionaries sent to evangelize them. These poor people are full of faith; they know nothing of the subtleties of Photius, and would cheerfully return to the true faith, if ambition, pride, and policy did not keep the Muscovite princes out of the Divine Unity of the Church.

The life of Prince Demetrius Gallitzin is little known in Europe, or even in America, and in hopes of soon seeing an extended memoir, we have dwelt at some length on the history of the Pastor of the Alleghanies. It was in the design of Providence that all nations of Europe should furnish their contingent of missionaries to the United States, and Russia has given two scions of one of her most ancient families, to preach the Gospel and expound the Catechism to the republicans of the New World, and the tawny denizens of their Western prairies.

CHAPTER XIX.

DIOCESE OF PITTSBURG—DIOCESE OF ERIE—(1792-1856).

The Abbé Flaget at Pittsburg—The Rev. F. X. O'Brien and Charles B. Maguire—The Poor Clares—The Colony of Asylum—The Chevalier John Keating—Colony of Harman Bottom—Episcopate of the Right Rev. Dr. O'Connor—Sisters of Mercy—The Brothers of the Presentation—The Franciscan Brothers—The Benedictines—Passionists—Early missions at Erie—Bishop Flaget—The present state of the diocese—The Benedictine Nuns—Retrospect.

We have seen that the Recollects of France were the first priests who, a century since, offered the holy sacrifice in the fort around which the vast city of Pittsburg has gathered. After them, too, a French priest is the first whom we find exercising the ministry at Pittsburg. In the month of May, 1792, the Abbé Benedict Joseph Flaget, the future Bishop of Bardstown and Louisville, journeying from Baltimore to Vincennes, the station which Bishop Carroll had assigned him, was forced to wait six months at Pittsburg, the waters of the Ohio being so low as to render navigation impossible. During this forced stay, the young missionary was not idle. He resided with a descendant of French Huguenots, who had married an American Protestant lady, but who both received the Abbé Flaget very cordially. The latter said Mass daily in their house; and then devoted himself to the religious instruction of some French or Canadian settlers and the Catholic soldiers. Fort Pitt, in Pittsburg, was then the head-quarters of General Wayne, about to lead his famous expedition against the Indians of the Northwest. The general cordially welcomed Mr. Flaget, who presented him a letter of introduction from Bishop Carroll, and the young priest endeared

himself to all by his charitable care of the garrison during the ravages caused by the small-pox among the troops. In another circumstance, too, he displayed a truly apostolic zeal, when four deserters who had been retaken were condemned to death by court-martial. Two of these soldiers were Catholics, another a Protestant, the fourth a French infidel. Mr. Flaget visited them in prison, and though he spoke but little English, he had the consolation of converting the Protestant, and administering the sacraments to the two Catholics. As to the Frenchman, he obstinately refused all the succors of religion; and the grief which the missionary expressed at the thought of the impenitence of his countryman, induced General Wayne to grant him the pardon of the culprit.*

In 1796, Butler county, lying north of Pittsburg, was declared by government open to colonization; and Irish Catholics from Youngstown immediately began to settle there, and others swelled the population of Pittsburg. A mission was founded at Sugar Creek, and was attended, it is believed, by Father C. Whelan. In the first years of this century, the Rev. F. X. O'Brien had the centre of this mission, at Brownsville, forty miles south of Pittsburg, which latter city he visited every month, to say Mass for the few Catholics who gathered around him in a private room. About 1807, however, the Rev. Mr. O'Brien made Pittsburg his residence, and in the following year erected St. Patrick's Church, so apparently large for the wants of the faithful, that he was long annoyed with reproaches of extravagance. Yet it was only foresight; and since then, although additions have nearly doubled the church in size, it is not,† with the eleven other churches or chapels that rise in various parts of the city, sufficient for the

* Bishop Spalding. Life, &c., of Bishop Flaget, p. 30.

† The present St. Patrick's is not on the site of the old one, which was burnt in 1854, as the place had become unfit for a church from the railroads concentrating in the immediate neighborhood.

Catholic population of the episcopal See of Pittsburg. The Rev. Mr. O'Brien zealously discharged the functions of pastor of St. Patrick's till March, 1820. At that epoch he retired to Maryland, his native State, and, except a short stay at Conewago, never left, and died some years after, it would seem, at Annapolis.

The Rev. F. X. O'Brien was succeeded at Pittsburg by Father Charles B. Maguire, an Irish Franciscan, who had studied at St. Isidore's Convent, Rome. He was even a professor there, when the French invasion compelled him to retire to Germany, where he received from the royal family of Bourbon, then exiled from France, many favors and marks of respect. He came to the United States about 1812, and the mission of Westmoreland county, comprising Latrobe and Youngstown, was first assigned to him. There Father Brouwer had taken up his abode in 1789; and this cradle of Catholicity in the diocese of Pittsburg has become, since 1846, the cradle of the Benedictine Order in the United States. Father Maguire, who baptized most of the Catholics of this generation at Pittsburg, was full of ambition for God's glory. St. Patrick's Church, even with its additions, did not seem, in his eyes, large enough for the present and future of his congregation. On a hill in Grand-street he resolved to build a cathedral, long before there was any mention of having a bishop at Pittsburg; and he undertook, with rare energy, the construction of St. Paul's Church. Yet he did not live to see it consecrated. This took place in 1834, and in July of the preceding year, Father Maguire had died at Pittsburg. The Rev John O'Reilly, who had been Father Maguire's assistant from 1831, succeeded him in his pastoral charge, and was replaced in 1844 by the Rev. Michael O'Connor, now Bishop of Pittsburg.

The Rt. Rev. F. P. Kenrick, the Coadjutor of Philadelphia, wrote, on the 14th of January, 1834:

"Pittsburg, a considerable city, at the other extremity of Penn

sylvania, amid a population of twenty thousand souls, contains, according to a moderate computation, four or five thousand Catholics. Thus far, we have had only one church there, St. Patrick's; but we hope soon to have another, St. Paul's, a vast edifice, far advanced, and of magnificent construction. It is now five years since this new church was begun; but want of pecuniary resources has retarded its completion. The pastor of St. Patrick's, Mr. John O'Reilly, who has already built three churches at Newry, Huntington, and Bellefonte, is now using every effort to complete St. Patrick's at Pittsburg. The Abbé Masquelet, an Alsacian, aids him in the functions of the holy ministry, principally by taking the charge of the Germans, who are very numerous, and of some French who reside there. Near Pittsburg, the Poor Clares have a convent, containing fourteen religious, under the spiritual direction of Father Van de Wejer, a Belgian religious of the Order of St. Dominic.*

This monastery, which was the first established religious community in that part of Pennsylvania, had been founded about 1828 at Alleghenytown, in the neighborhood of Pittsburg. Sister Frances Van de Vogel, belonging to a wealthy Flemish family, arrived from Belgium in Pennsylvania with one of her companions, and purchased with her own means the property on which the convent was built. Father Maguire took a great interest in this foundation, and encouraged it by his influence and counsels. About 1830, the Poor Clares established another house at Green Bay, in the present State of Wisconsin; but neither house acquired stability, and after difficulties of jurisdiction with Dr. Résé, Bishop of Detroit, Madame Van de Vogel, who claimed to be sole Superior of the Order, became discouraged, and sold the

* Annales de la Propagation de la Foi, viii. 215. The Rev. François Masquelet removed in 1817 to the diocese of Cincinnati, and was stationed at St. Martin's, near Fayetteville. His name does not appear after 1840, nor Father Van de Wejer's after 1835.

property in both places. Some of the religious returned to Belginm, others entered various communities, and Madame Van de Vogel retired to Rome. Thus, the Sisters of St. Clare failed in Pennsylvania and in Wisconsin, as they had failed in Georgetown in the last eentnry; and the Almighty refused them that vitality, with which so many other eommunities in the United States show themselves to have been gifted.

In the letter alrcady cited, Bishop Kenriek gives other interesting details as to the religious state of Catholics in Western Pennsylvania. "On my visit to St. Peter's, Brownsville, a little village on the Monongahela river, I was mnch edified at the joy with which a pious French widow, residing in the neighborhood, eame, with her children, to approaeh the saeraments, which she had been debarred from for years, in eonsequence of not meeting a priest who understood her language. The faithful of this mission are to be pitied, being able only four times a year to enjoy the presenee of a priest, the pastor of Blairsville, Rev. James Ambrose Stillinger, a young Amcrican priest, who visits them thus till I ean place a pastor here.* Thc French families in Potter county have not cven this consolation, for it is only at rare intervals that the pastor of All Saints, Lewistown, who has charge of this mission, and those of Clearfield and Bellefonte,† ean take the long journey nceessary to visit them. Hc travels sixty miles cvery month to go to Clearfield, where there are many French; but those in Potter county are still farther off."

This Freneh immigration, to thc importanec of which, in Pennsylvania, Bishop Kenriek, in several instances, alludes, took plaee at differcnt epochs; but the principal attempts at colonization were induced by thc Reign of Terror, whieh drove from France its noblest and best families. On perusing the travels of

* He is still pastor of Blairsville.

† These are still in tne diocese of Philadelphia.

the Duke of Larochefoucauld-Liancourt, in the interior of the United States, in 1795, 1796, and 1797,* we are surprised at the number of French whom he finds at every step, even to the very backwoods, then inhabited by the Indians. In another portion of this history, we have shown how the descendants of the French now form one of the elements of the Catholic population of the United States. Still, many families, cut off from all religious aid, unhappily saw the faith expire in their children; and what is more sad, other families, placed in the most advantageous positions, made no effort to secure their offspring from Protestantism. In 1794, thirty families of French officers and nobility founded the Colony of Asylum, near Towanda, in Bradford county. Some came from Paris, others from St. Domingo, and a number of mechanics and negroes followed them to their new abode. They were also attended by several priests—the Abbé de Bec-de-Lièvre, formerly a canon in Brittany; the Abbé Carles, canon of Querey; the Abbé de Sévigny, Archdeacon of Toul; and the Abbé Fromentin, of Etampes. Mr. Norès, a graduate of the Holy Chapel, and possessor of a small priory, although not in orders, was another of the party. But these ecclesiastics were not of the stamp of the virtuous Sulpitians, who at the same time offered their services to Bishop Carroll, and hastened to preach the Gospel wherever that prelate sent them, whether to Boston, Vincennes, Kentucky, or other parts of his vast diocese. The Abbés of Asylum never asked the bishop for faculties to exercise the ministry in America; and thinking only of the goods of this world, became grocers or farmers. In a spot which contained four priests, Mass was never offered. They never even thought of arranging a place for a chapel, where the settlers might meet morning and evening, to raise up

* Annales de la Propagation de la Foi, viii. 213. Voyage dans les Etats-Unis d'Amérique fait en 1795, 1796, et 1797, par La Rochefoucauld-Liancour' Paris, An. vii.

their hearts to God. No worship was practised among these brilliant officers, their companions and children, and this shows how far the philosophy of Voltaire had spread its ravages in the hearts of families, and even in the sanctuary. As soon as the nobles and clergy could return to France, the more influential of the colonists of Asylum hastened to leave America. There remained in Bradford county only the farmers and mechanics; and among the descendants of these at the present day, there is not a single Catholic—a fatal example of the lot which awaits the settlers who are remote from true pastors, and absorbed in the interests of the present life.

Yet we are deceived: the Colony of Asylum had one priest who soon awoke to a feeling of the awful character with which he was invested. The Rev. Mr. Carles proceeded to Savannah, and devoting himself to the ministry, labored among the Catholics of Georgia till after the restoration of the Bourbons, when he returned to France, and became Vicar-general of Bordeaux, under Cardinal Cheverus, whom he preceded a few days to the tomb, and whose death materially hastened that of the saintly archbishop.*

The Colony of Asylum also endowed Pennsylvania with an excellent Catholic family, whose virtue has been honorably perpetuated; and an account of the patriarch of St. Mary's Church,

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* As to Dr. Carles, see Bishop England's Works, iii. 252–4, Hamon; Life of Cardinal Cheverus (translated by Walsh), p. 199, where he is styled a most venerable and exemplary priest, whom the cardinal had brought with him from Montauban. Dr. Carles fell dead as he was leaving the altar after High Mass, on Easter Sunday, 1834. Two more of the priests at the Asylum returned to France; but one of them, Mr. Fromentin, remained, married, and removing to Louisiana, became Clerk of the Legislature. As such, he was a leader in the dispute with General Jackson, which led to the closing of the sessions of that body. He died of yellow fever, which he had braved. The principal families at Asylum, in 1795, were Messrs. De Noailles, De Blacon, De Montulé, D'Andelot, De Beaulieu, De la Roue, De Vilaine, Mesdames D'Antrepont, De Sybert, De Maulde, De Bercy. Du Petit Thouars, the future hero of the *Tonnant* at Aboukir, was also at Asylum in 1795.

Philadelphia, deserves a place from our pen. John Keating, born in Ireland, on the 19th of September, 1759, is the grandson of Jeffrey Keating, who raised a company of horse, during the siege of Limerick, and having subsequently retired to France with King James's army, distinguished himself in Spain and Italy, under Marshal Catinat. Valentine, Baron Keating, the son of Jeffrey, obtained permission to return to Ireland, but finding the penal laws intolerable, went back to France, and had his children educated at the Jesuit college, Poitiers. John Keating and his three brothers entered as officers in the Irish regiment of Walsh-Serrant, in the French service. At the period of our revolution, this regiment was sent to the West Indies, then to Pondicherry and Mauritius; and at the breaking out of the French revolution, was in St. Domingo. "There," says the Duke de la Rochefoucauld-Liancourt, "John Keating, having the confidence of all parties, and having refused the most seductive offers of the Commissioners of the Convention, preferred to retire poor to America, rather than remain rich and in honor at St. Domingo, by violating his first oath. A man of a character at once severe and mild, of distinguished merit, rare intelligence, uncommon virtue, and unexampled disinterestedness, * * * we may say that the confidence which his great intelligence and virtue inspire, make it more easy for him than for others to terminate a difficult affair."*

Captain John Keating, Chevalier of St. Louis, was one of the founders and organizers of Asylum; but when his friends returned to France he retired to Philadelphia, where he has since edified whole generations by his piety and virtues. Although more than ninety-six years of age, he continues to occupy every Sunday his wonted place in St. Mary's, and enjoys universal esteem throughout the city. His daughter, left a widow, resolved to enter a

* Voyage de la Rochefoucauld, i. 159. See Irish at Home and Abroad, p. 187.

convent as soon as her children were old enough to take charge of their grandfather, and she is now Superioress of the Visitation at Frederick.

If the Asylum gave in general results so afflicting to religion, it is consoling to see other colonies flourishing under quite different conditions. In 1832, the Rev. Thomas Heyden proposed to Mr. Ridelmoser, a wealthy German Catholic in Baltimore, to draw Catholics to his lands, on condition that a church should be built and the ground reserved for Catholic settlers. Mr. Ridelmoser, who possessed extensive tracts in Bedford county, immediately built a church at Herman Bottom, furnished it with vestments and plate, built a rectory, reserved a hundred acres of excellent land for the support of a pastor, and allotted sixty more for the support of a school. The Rev. Mr. Heyden, on his side, induced Catholic families to come and settle at Herman Bottom. The church was consecrated on the 1st of January, 1826; one hundred and fifty families were installed in the neighborhood, and assure their children the competence which agriculture gives in America, while, at the same time, they bring them up in the faith of their fathers and the practice of religion. It was the success of the scheme of Prince Gallitzin which induced Dr. Heyden to attempt an enterprise of a similar character in Bedford county, and we see that he succeeded as his venerable friend had done at Loretto.

We have said that Bishop Kenrick in 1834 noted the existence of a large German population at Pittsburg. To take care of the Catholics of that nation, some Redemptorist Fathers arrived at Pittsburg in 1839, and immediately began the erection of the Church of St. Philomena. Two years previous, four Sisters of Charity from Emmetsburg opened a school at Pittsburg, and soon took charge of an orphan asylum.* But it is chiefly since

* They retired in 1845 from the diocese of Pittsburg, and the Sisters of Mercy have succeeded them at St. Paul's Asylum.

1843, when Dr. O'Connor, instead of being pastor, became Bishop of Pittsburg, that, under the influence of his zeal, the new dioeese saw churches, convents, and monasteries rise on all sides, so that it is now one of the best endowed in the United States in the resources of its clergy and the number of its religious communities. When Bishop O'Connor was returning from Rome after his consecration, he passed through Ireland, and induced a colony of Sisters of Mercy to come to Pittsburg. This was the first foundation of this venerable Order in the United States; but since 1843 it has struck such deep roots, that in 1855 there are not less than eighty-four Sisters of Mercy in the dioeese of Pittsburg alone. They have under their direction the Mercy Hospital in the episcopal city, a House of Industry at Alleghany, four boarding-schools at Latrobe, Loretto, Hollidaysburg, and Pittsburg, two orphan asylums, and several free-schools, frequented by hundreds of pupils. Moreover, the Sisters of Mercy of Pittsburg have sent colonies to three other dioceses in the United States—to Chicago in 1846, Providence in 1851, and Baltimore in 1855. The dioeese of Chicago contains already forty-six Sisters of this Order, comprising thirty-one professed. A still larger number is found in the dioceses of New York, Brooklyn, Hartford, Little Rock, and San Francisco.

The Sisters of the Order of Our Lady of Mercy have in view all the spiritual, and even all the corporal works of mercy, but more especially the instruction of poor girls, the visit of the sick and dying poor, and of prisoners, and the protection of decent girls in distress. To attain this last object, they open Houses of Industry, where girls out of work or place find labor and a shelter. The Sisters endeavor to place them as servants or hands in good houses, and as families rely on the recommendation of the Sisters, they apply at the convent in preference to venal intelligence offices. During the short period that the Sisters keep their protégées their religious instruction is not neglected, and in

every city where such a house exists, it has produced incalculable good in preserving young girls from the seductions of heresy and vice. The Sisters of Mercy visit the prisons, attend those condemned to death, and justly consider themselves combining in happy proportions the life of Martha with that of Mary. "The offices of the choir, as the other duties of the contemplative life, take up several hours of the day; and these assure each of the Sisters the particular and distinct grace which is accorded to the life of activity and contemplation, animating her amid her painful occupations by the anticipated sounds of that voice which says: 'Come, ye well beloved of my Father, * * * * whatever you have done for one of my least brethren you have done for me.'"*

This institute arose at Dublin, in 1829, and its foundress is Mrs. Catharine McAuley, born on the 17th of September, 1778, in a castle near Dublin. Belonging to a Catholic family favored with the goods of this world, young Catharine had the misfortune to lose her parents in childhood and be brought up by a Protestant uncle. She was not required to renounce her baptismal faith, but she was deprived of all means of religious instruction, and many a young girl would have succumbed to the influence of such an education. Miss McAuley, however, resolved to remain firm in the communion of her parents, and as soon as she was mistress of her actions she was instructed in her religion, and made rapid progress in piety. Rejecting all offers for her hand, she conceived the project of devoting her person and her fortune to the relief of her neighbor; yet she did not leave, before their

* Illustrations of the Corporal and Spiritual Works of Mercy; by a Sister of the religious order of Our Lady of Mercy, with descriptive anecdotes. London, 1840. This charming album represents in a series of engravings the Sisters of Mercy in the exercise of each work, and was designed and written by Sister Agnew, a convert from Protestantism, authoress of Geraldine Rome and the Abbey, and the Young Communicants. We regret only that the letter-press was so brief.

death, the foster-parents who had watched over her childhood, and even had the consolation of seeing both her uncle and aunt abjure Protestantism. The spectacle of all the works of charity effected by Miss McAuley in their castle had preached most effectually to their hearts. Guided by the advice of the Rev. Mr. Armstrong, she bought some ground on Baggot-street, Dublin, and erected a large house to found her peculiar work of mercy—"the protection of decent women." After long consultations with the diocesan authority as to the propriety of founding a new institute, instead of joining one of those already existing, Mrs. McAuley resolved to create the Order of Our Lady of Mercy, and entered her convent with some companions in 1827.

She soon, however, left it in order to go through a regular novitiate in the Presentation Convent, Dublin; after which she returned to her house in Baggot-street, in December, 1830, and her companions in their turn went to receive the veil at the Presentation. Since then the renown of the good effected at Dublin by the Sisters of Mercy induced other cities to solicit them, and the new Dublin Order extended with wonderful rapidity over all Ireland. Nor was the good which it effected confined to the island of saints; it soon spread to England* and the colonies of the British Empire, and ere long the Sisterhood of Mercy came to share the labors of the other religious orders in the United States. In 1843, Bishop O'Connor, as we have seen, solicited and obtained a colony of seven Sisters for his episcopal city, of which Mother Francis Xavier Warde was appointed Superior. There, meanwhile, God had prepared a most valuable accession to the pious colony thus selected for the undertaking. Miss Eliza Jane Tiernan was the daughter of one of the wealthiest and most highly esteemed merchants of Pittsburg. She was educated at Emmetsburg, and uniting in her person the accom-

* The first convent in England was founded at Bermondsey, London, in 1839.

plishments which a polished education gave, with the natural advantages arising from the wealth and position of her family, as well as from her own natural talents, she was one of the greatest favorites in the fashionable circles of Pittsburg. She had been for a long time deliberating on her vocation, but in the summer of 1843, before the appointment of the bishop, and during Dr. O'Connor's absence in Europe, she resolved on examining carefully the will of God in her regard. She had heard something of the Order of Merey, though none of its members were yet to be found in the United States. She obtained all the information she could on the subject, and finally resolved to recommend the matter to God under the patronage of St. Francis Xavier, to whom she had always entertained great devotion. She made a novena preparatory to his feast in December, 1843, and having received communion on the morning of that day, resolved firmly to become a Sister of Mercy, though she was then entirely ignorant of the means by which her resolution could be accomplished.

Bishop O'Connor had already been consecrated at Rome, but no account of his movements had reached Pittsburg before the 3d of December. On that day his departure from Europe, accompanied by seven Sisters of Mercy, was announced in the newspapers received from Philadelphia, and these were handed by Mr. Tiernan to his daughter, when he came to dinner, with the pithy remark that he thought he had news that would interest her. It is unnecessary to say that in a few weeks she was a postulant in the new convent of Mercy, and in due time was professed under the name of Sister Xavier. Her father died before her profession, leaving her a handsome fortune, with a full knowledge of the use she would make of it. She bestowed it upon the community, and thus enabled the Sisters to become almost at once firmly established, and to spread rapidly. In 1843, the Mother Superior resolved to revisit Ireland to obtain an additional supply of Sisters of experience, who might enable the community to meet

the increasing demand for their services. She selected Sister Xavier as her companion. At the various houses they visited, all were so struck with her piety and good sense that they referred to her as a most suitable person to be appointed mistress of novices, and to that office she was in fact appointed on her return. But alas! her career was short. Of her it may be truly said, "In brevi explevit tempora multa." The Sisters opened their hospital in 1847, at a time when there was no shelter for the sick and poor of the city but an abandoned coal-shed, which had formerly been connected with the water-works. There was nothing in which Sister Xavier felt greater interest, and she devoted herself to it with all her energies. In the spring of 1848 the typhus fever was raging. Several of the Sisters contracted the fatal disease and fell victims to it. Sister Xavier was incessant in her attendance, but though she escaped the typhus, erysipelas, the result of her close attendance in the crowded wards, attacked her, and in a few days put a period to her labors on earth.

Such was one whom God raised up for the Order to give it its first member in the United States, an example of all virtue, her personal services, and earthly wealth.

Among the eminent Sisters of this house who have since departed this life, we may also allude to the Superioress, Sister Josephine Cullen, a niece of the Archbishop of Dublin, and Sister Aloysia Strange, cousin of the Cardinal Archbishop of Westminster, both primates of the United Kingdom having contributed in their families to found the Order of Mercy among us.*

All the houses in the United States are not, however, filiations of that at Pittsburg. That at New York was founded by Archbishop Hughes, who, in 1846, obtained some Sisters in Dublin for his episcopal city, where they have accomplished prodigies of

* Letter of Rt. Rev. M. O'Connor. A Sketch of the Order of Mercy: Dublin.

good, and in 1855 founded a house in Brooklyn. The house in Newfoundland, now numbering forty Sisters, was founded from Ireland in 1843, as was that of San Francisco in 1854.

The venerable foundress did not see on earth this admirable development of her work. Yet she lived long enough to have the consolation of hearing that her institute had been canonically recognized at Rome, by Pontifical rescript of July 5th, 1841, and she died soon after, leaving a memory in great veneration among her spiritual daughters.*

After having provided for the Christian education of young girls and the relief of the sick, Bishop O'Connor's next care was to secure the youth of the other sex the boon of religious instruction, and with this design the prelate brought from Ireland with him, in 1845, some Brothers of the Presentation. The mother house of this religious institute was then at Cork; but God did not seem to favor the establishment in America; one of the Brothers soon died at Pittsburg; another asked to return to Ireland; a third wished to leave the institute, in order to become a priest, and entered among the Augustinians at Philadelphia. At last, as if to show the designs of Providence, Brother Paul Carey and Brother Francis Ryan were struck by lightning in the open street on the 2d of July, 1848, as they were returning to their residence in Birmingham, after teaching Sunday-school, in the school-house attached to the cathedral in Pittsburg. Only one professed Brother and two novices were now left, and these were too few to continue the schools.

Bishop O'Connor had already thought of replacing them, and applied to the Brothers of the Third Order of St. Francis, established in the diocese of Tuam in Ireland. With the approbation of the Most Rev. John McHale, Archbishop of Tuam, the communities of Clifden and Roundstone gave six members, who set

* Review, March, 1847; and information afforded by Mother Agnes O'Connor.

out for America in 1847, and founded a house at Loretto, in the village created by the Rev. Demetrius Gallitzin. The chief object of the Franciscan Brothers is the education of youth, and manual labor is their secondary object. The principal convent and novitiate are at Loretto; but the Brothers also opened a house at Cameron Bottom in 1852, and a school in Pittsburg, where they have over four hundred pupils. They have, also, a school at Allegheny and a boarding-school at Loretto. Thirty Brothers are employed in the diocese of Pittsburg, and as the number increases, the vigilant bishop confides schools to them, to shield Catholic children from the dangers of the government schools. The Third Order of Franciscans was instituted by St. Francis of Assisium for persons living in the world, either in the state of marriage or celibacy.* At a later date, Pope Leo X. selected from the written rules of St. Francis those to be observed by the Tertiaries living in community. About 1821, a branch of the Order was established at Mount Bellew, county Galway, Ireland, by the Rev. Michael Bernard Dillon, Friar Minor; and the Provincial of the Franciscans in Ireland appointed him Superior of the community, a post which he filled till his death, 1828. In January, 1831, the Franciscan Brothers obtained permission of the Holy See to depend solely on the Archbishop of Tuam, and in 1848, those of Loretto asked to obey only the Bishop of Pittsburg, which was granted, with authority to open a novitiate, and privilege of founding houses of their Order in other parts of America.†

The Catholic education of the sons of the lower classes being secured by the coming of the Franciscan Brothers, it still remain-

* John Bernardon, born at Assisium in 1182, was called Francis, or the French, because he spoke that language fluently. He began to obtain followers in 1209, and died in 1226. He was canonized in 1228. (See his life in Alban Butler.)

† Information furnished by Brother Lawrence T. O'Donnel, Superior of the Monastery of Loretto.

ed to think of preserving religion in the hearts of the young men of higher rank in society, by establishing a college, with learned and able masters. While anxious to secure this, Bishop O'Connor warmly welcomed an offer of the Benedictines of Metten, in Bavaria, to found a monastery in his diocese; and in the course of the year, 1846, a priest of this ancient and venerable order. Father Boniface Wimmer, now Mitred Abbot, arrived, accompanied by sixteen brothers, and four students in theology. The great St. Boniface, who evangelized Germany from 720 to 755, and, with the authority of the Holy See, created four bishoprics in Bavaria, also founded monasteries of religious there; but it is not certain whether these monks followed the rule of St. Benedict, or that of St. Basil, borrowed from the Eastern monks. Boniface, born in England, drew over to Germany from his native land many Benedictine religious, who aided him to reform abuses among the Christians, and convert the idolaters. But the uncertainty as to the constitutions of his monasteries ceased with the year 804, when the Council of Aix la Chapelle decreed that the rule of St. Benedict only should be followed. At the commencement of this century, except that of St. James of the Scots at Ratisbon, and of the Benedictine Nuns at Eichstadt, all the Benedictine monasteries in Bavaria were suppressed by the preponderance of Josephism, and the elector confiscated their property. But twenty-four years later, and in 1827, thanks to the influence of King Louis, the Abbey of St. Michael, at Wetten, was restored, followed by St. Stephen's, at Augsburg, in 1834, and several in other cities. The work of restoration being crowned, in 1850, by the establishment of the Abbey of St. Boniface, with a novitiate at Munich, a new generation of Fathers soon revived the learned studies and teachings of the ancient Benedictines. When it was proposed to found a seminary for the German missions in America, the Benedictines warmly entered into the project; and Father Boniface Wimmer having offered to begin

the work, was sent out by the Society of the Missions at Munich. The attempt proved most successful, and the Benedictines in Pennsylvania, after an existence of only nine years in the country, have spread so as to number five monasteries, in which one hundred and fifty members of the great family of St. Benedict devote themselves to every kind of intellectual study and manual labor. The Holy See has taken into consideration this remarkable progress, and by brief of July 29, 1855, raised the monastery of St. Vincent, at Latrobe, to the dignity of Abbey, according to the statutes of the Congregation of Bavaria, and aggregated it to the celebrated Abbey of Monte Cassino, in Italy. Father Boniface Wimmer is appointed first Mitred Abbot of the Benedictines of America, and will have under his jurisdiction the monasteries of Carrolltown and Indiana, in the diocese of Pittsburg, and that of St. Marystown, in the diocese of Erie. St. Vincent's Abbey has a very flourishing college; and the Benedictines will, doubtless, in consequence of the complete organization now given to the order in America, soon extend the sphere of their action and influence. Eleven centuries since, Germany obtained its first religious from England and Ireland; now Bavaria repays the debt in part, at last, by sending among the descendants of the islanders, in the New World, the Benedictines and Sisters of Notre Dame.*

Bishop O'Connor also enriched his diocese with a house of the Sisters of the Congregation of Notre Dame, of which we have al-

* St. Benedict, born at Narci, in Umbria, in 480, began, towards the close of the century, to gather companions around him; and at his death, in 543, had already built many monasteries. His rule spread all over the West, and after a long struggle with that of St. Columban and the Irish monks, which had prevailed in Ireland, Britain, France, and Germany, finally superseded it.

The diocese of Vincennes, also, possesses a monastery of Benedictines, a filiation of the celebrated Abbey of our Lady, at Ensiedlen, in Sweden. Faithful to their traditions as early civilizers of Europe, the Benedictines of England and Spain are now laboring to elevate the savages of Australia. In Bavaria they now number about one hundred and thirty Fathers and fifty-five nuns.—(*Letter of Father Marogna.*)

ready spoken. At Pittsburg they instruct two hundred and fifty girls, and have, moreover, an orphan asylum at Troy Hill. The order is now so firmly established, that for some years no Sisters have come out from Germany.

At the same time that Bishop O'Connor was laboring in the cause of education, he was zealously engaged in assuring a continuance of parochial clergy, and his success has been admirable. He found but fifteen priests in his diocese when he took possession in 1843, and in the short space of ten years he had increased the number to eighty. Besides fixed pastors, the prelate sought to give his flock the advantage of periodical missions, where, by the influence of holy retreats and eloquent preaching, the faith is awakened in many hearts. With this view, during a visit to Rome in 1852, Dr. O'Connor asked the General of the Passionists to give him some priests of his order, and he brought out with him three priests and one brother, who arrived at Pittsburg on the 6th of December, 1852.

The Institute of the Passionists, or, more properly, Barefooted Clerks of the Most Holy Cross and Passion of Jesus Christ, was founded by Paul Danei, better known as the Blessed Paul of the Cross, who was born on the 3d of January, 1694, at Ovada, in the diocese of Acqui, in the Republic of Genoa. This holy priest began his first community in 1737, at Mount Argentard, and on the 15th of May, 1741, obtained of Pope Benedict XIV. the confirmation of his rule. The object of Father Paul of the Cross was to unite the mortified life of the Trappists and Carthusians with the active life of the Jesuits and Lazarists. He wished to embrace at once contemplation and action and devote himself to the ministry of the word in missions. His rule was again confirmed, with some modifications, by Pope Clement XIV., in 1760, and by Pius VI. in 1775; and the holy founder, who died at Rome on the 17th of October, 1775, was beatified by Pius IX. on the 1st of October, 1852. The Institute of the Blessed Paul

of the Cross spread rapidly, especially after his holy death, and in 1810 there existed in Italy many houses of Passionists called *Ritiri.* Suppressed by the French invasion, they reorganized in 1814; and in 1840 made a first establishment in England, at Aston Hall, Staffordshire, under the patronage of Bishop, now Cardinal Wiseman. The Right Honorable Lord Spencer, converted from Protestantism in 1830, is now the humble Father Ignatius, Passionist, and all know the journeys he has undertaken, and the ardor he displayed to form an association of prayers for the conversion of England. The order is now divided into five provinces—three in Italy, one in England, and one in Belgium. On this latter depend two Ritiri in France—one at Bordeaux, and the other at Boulogne. The General resides at Rome, in the house of St. John and St. Paul, given to the Passionists by Pope Clement XIV.; and they owe to the munificence of Pope Pius IX. another house near the Santa Scala, of which he has confided the care to them. The Passionists number about seven hundred; they have missions and a bishop in Hungary, and other missionaries of their order have borne the Gospel to Australia.*

The Passionists established at Birmingham, near Pittsburg, received in 1854 a reinforcement of two priests and one brother. They have opened a novitiate, where five clerics prepare for study and the functions of the priesthood. Want of a complete mastery of English has hitherto prevented their giving missions in the diocese; but they have already been useful in the ministry, and two of them direct a parish of three thousand German Catholics near their Ritiro. They are greatly enlarging their church and house,

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* The Life of the Blessed Paul of the Cross, founder of the Barefooted Clerks of the Most Holy Cross and Passion. London, 1853.

The author is Monseignore Strambi, who died in the odor of sanctity, Bishop of Macerata and Tolentino, and who, before being raised to the episcopacy, was Fra Vincent de San Paolo, Passionist.

in order to give retreats to ecclesiasties and laics according to their institute; and the adjunetion of this new religious order, for which the Catholics of America are indebted to the zeal of Bishop O'Connor, bids fair to realize in the United States all the good which it has produced for the last fifteen years in England.*

The Bishop of Pittsburg, finding his diocese too extended, and fearing that, with all his activity, he would be unable to maintain an efficacious superintendence, solicited the National Council of Baltimore, in 1852, to propose to the Holy See the erection of an episcopal See at Erie. The prelate even offered to assume the direction of the new diocese, and there to begin anew the work of organization which he had so happily accomplished at Pittsburg. The proposal was made at Rome; and by letters apostolical of July 29, 1853, the Right Rev. Michael O'Connor was transferred to the See of Erie, comprising the ten northwest counties of Pennsylvania. At the same time, the Rev. Josue M Young, Pastor of Lancaster, Ohio, was elected to the See of Pittsburg. Bishop O'Connor at once repaired to his new post; but the regret of his former diocesans at his departure, and the opinions of his brethren in the episcopacy, having reached Rome, he was restored to the See of Pittsburg, and Bishop Young, who had declined it, was consecrated Bishop of Erie on the 23d of April, 1854. On his return to Pittsburg, Dr. O'Connor bent all his energy to complete his Cathedral building, to replace that destroyed by a conflagration in 1851. This misfortune had apparently exhausted the bishop's resources; but, by perseverance and confidence in God, he at last reared a new pile, at a cost of eighty thousand dollars. When we consider the general poverty of the Catholics of America, and the frequent appeals made to

* Information furnished by Rev. Giovanni Domenico, Superior of the Ritiro at Birmingham.

their generosity, we can scarcely conceive how it was possible to erect in so short a time a monument of that importance; and such a result is no less a eulogy on the zeal of the bishop, than on the munificence of his flock. The Cathedral of St. Paul held, at a late mission, over eight thousand persons, and is the most spacious church in the United States. Its Gothic architecture reflects honor on the talented architect, Mr. Charles Bartberger; and the ornaments, statues, and stained glass, which adorn the interior, give the nave all the majesty worthy of a Christian people. It is far from those humble wooden and brick chapels which the missionaries build when they can gather at any spot a little nucleus of Catholics. It is a real cathedral of vast proportions, such as would not be deemed amiss in any old European city, and affording room for displaying in all its pomp the ceremonial of the Church; its lofty spires tower above the great industrial city of Pittsburg, the Birmingham of America, and seem to consecrate it to Catholicity. In its inclosure the Protestant can find place, when a curiosity, which is sometimes the first sign of grace, draws him to our churches to seek to understand the offices and mysteries. If, as all admit, the Basilica of St. Peter's at Rome has been the instrument of converting many heretics or infidels, who entered it hostile or indifferent spectators, all will feel how useful it is for religion to possess some majestic shrines in the United States, in order to give stability to the worship and fervor to the faith.

On Sunday, the 24th of June, 1855, the solemn dedication of the Cathedral at Pittsburg took place in presence of seventeen bishops, who came from all parts of the United States to take part in that imposing ceremony. Such a meeting is consoling, when we reflect that a century ago a French chaplain, subject to the jurisdiction of the Bishop of Quebec,* was then the only

* Metropolitan for August, 1855. Vol. iii. p. 393.

Catholic prelate in North America, from the frontiers of Mexico to Hudson's Bay.

The city of Erie, situated on the shore of the lake of the same name, recalling an Indian tribe which has long since been swept away, is built on the site of the old French fort Presqu'ile, and in 1755, as French annals state, this fort had as chaplain the Recollect, Father Luke Collet. It was then only a military post, and colonization does not appear to have entered there till the close of the century. The first missionary who seems to have exercised the ministry among the Irish immigrants at Erie and thereabouts, was the Rev. Father Whelan, who took up his residence at Sugar Creek about the time of the suit against Mr. Fromm. His visit to Erie took place about 1807. We know of no other missionary there till Father William O'Brien, a native of Maryland and pupil of Georgetown, who had been ordained in 1808, repaired thither in 1815. The Rev. Charles B. Maguire, of Pittsburg, held some stations there in 1816 and 1817, after whom the Rev. Terence McGirr came to Erie three times from 1818 to 1821 to administer the sacraments. The Rev. Patrick O'Neil was then appointed to serve Erie at long intervals, and his last visit took place in 1830. The Rev. Francis Masquelet, an Alsacian priest, showed himself several times at Erie from 1834 to 1836, and the Rev. Patrick Rafferty, the author of a small history of the Protestant Reformation, was there in 1837. Till this period the city was too unimportant, and the missionaries in the State of Pennsylvania too few to enable Erie to have one permanently stationed there. The Rev. Mr. McCabe resided there from 1838 to 1840, and the following year Father J. Lewis, of the order of St. Francis, was appointed to take charge of the German population who had begun to settle at Erie. This was the epoch of the erection of the two little wooden churches, one for the Irish and American, the other for the German Catholics. Since then both have been

rebuilt of brick, and of more enlarged dimensions, and they are opened to worship, although their exteriors are not finished: St. Patrick's Church, which now serves as a Cathedral, has had successively as pastors the Rev. P. Prendergast, R. Brown, T. S. Reynolds and Dean; and the German Church of St. Mary's has been served by the Rev. P. Kleidernam, N. Steinbacher, and F. J. Hartman. The patriarchal Catholic family of Erie is that of Mrs. Dickson, who at the beginning of the century, and as soon as a priest appeared on the shores of the lake, received the missionaries under her roof, showed them the most cordial hospitality, and has always generously contributed to the erection of the churches and the support of the clergy. The venerable Mrs. Dickson, who is still alive, is of the Gillespie family at Brownsville, noted for its devotedness to religion from the introduction of Catholicity into Ohio and Western Pennsylvania.

It has been said that Erie was pointed out by the venerable Bishop Flaget as a suitable See for a diocese, and we read in the Annals of the Propagation of the Faith: "When we trace this journey of over two thousand miles, we might say that wherever Bishop Flaget pitched his tent he lays the foundation of a new church, and that every one of his chief resting-places has been raised to a bishopric. St. Louis, in Missouri; Detroit, in Michigan; Cincinnati, capital of Ohio; Erie and Buffalo, on the lakes; Pittsburg, which he evangelized on his way back to Louisville, after thirteen months' absence, after giving missions wherever he found a town of whites, a plantation of slaves, or a village of Indians."*

Erie was not, however, a bishop's See in 1850: it became so only in 1853, and we deem it very doubtful whether Bishop Flaget ever passed through that city. In his journey to Canada,

* Annales de la Propagation de la Foi, xxii. 341.

the venerable bishop traversed Lake Erie from Detroit to Niagara in a sailing vessel. Erie was then too unimportant a spot for a vessel to stop at, and if Bishop Flaget landed for a few hours, he certainly did not officiate or perform any ecclesiastical function, although we confess he may have passed through in 1836. We accordingly do not think that the proposal of Erie for a See dates prior to 1852.

In 1855 this diocese contained thirty-two churches and sixteen ecclesiastics, and the Catholic population is estimated at thirteen thousand. Two of the Benedictine monasteries of Pennsylvania, those of St. Marystown and Frenchville, are situated in the diocese of Erie, and in 1853 there was established also at St. Mary's a convent of Benedictine nuns from the celebrated monastery of St. Walburga, at Eichstadt, in Bavaria. In 1855, Sister Benedicta Reipp was the Mother Superior, with five professed sisters and sixteen novices. The Benedictine nuns devote themselves to the education of girls, and direct the parish schools, but they are preparing to open a boarding-school, in order to give superior instruction to young ladies, and their cultivated manners admirably fit them for the highest sphere of education.

The convent of St. Walburga, at Eichstadt, dates as far back as the year 1022, and was begun in that year by Bishop Herbert, who made the convent grants of land. From age to age, new benefactors increased the property of the Benedictines, so that at the secularization, the spoliators found a rich spoil to divide in the charity of the faithful. The monastery was then almost entirely destroyed. By the intercession, however, of the Bishop of Eichstadt, Joseph Anthony, Count of Stribenberg, the nuns obtained permission to dwell in community till a royal decree of June 7th, 1835, permitted them to receive novices, and gave new life to the monastery. St. Walburga, patroness of the Bavarian Benedictine nuns, is honored in some parts of France by the name of Saint Avaugour. Daughter of St Richard,

king of the West Saxons in England, and sister of Sts. Willibald and Winibald, she was at an early age placed in the Benedictine convent of Winburn, when her father and brothers set out on their pilgrimage for Rome and Jerusalem. In 748, her uncle, St. Boniface, Archbishop of Mentz, invited her to join him in Germany, and notwithstanding her disinclination to leave Winburn, where she had spent twenty-eight happy years of her life, she set out with thirty of her companions. She soon became Superioress of the convent of Heidenheim, built in 752.* Her two brothers were also called over to Germany by St. Boniface, and Willibald became first Bishop of Eichstadt, in Bavaria. This royal family of saints issuing from England to convert Germany, doubtless now protects the Benedictine efforts in America, and we hope ere long that churches will rise in Pennsylvania under the name of St. Walburga, the noble princess, self-exiled, like the Bavarian nuns of St. Benedict, in order to devote herself afar to the salvation of souls.

Thus Pennsylvania, where in 1730 Father Josiah Greaton, of the Society of Jesus, furtively entered in the disguise of a Quaker, and where he was the only missionary exercising the holy ministry, is now divided into three dioceses, containing, in 1855, two hundred and twenty-three churches, and two hundred and sixteen ecclesiastics. Besides the secular clergy, eight religious orders of men, and seven communities of women, devote themselves either to parish duties, preaching, or the instruction of youth. On one side are the Jesuits, the Augustinians, the Redemptorists, the Lazarists, the Benedictines, the Passionists, the Franciscan Brothers, and the Brothers of the Christian Schools; on the other, are the Sisters of Charity of Emmetsburg, the Ladies of the Sacred Heart, the Sisters of St. Joseph of Puy, the Ladies of the Good Shepherd from Angers,

* Faber—Lives of the English Saints: London, 1844; Butler's Lives of the Saints.

the Sisters of Mercy from Dublin, Sisters of Notre Dame, and Benedictine nuns from Bavaria. In spite of obstacles, poverty, hostility of men, these institutes prosper and take root; the building of churches, far from abating, increases; every day gives our Church new conquests; and the progress of Catholicity in Pennsylvania is only a prelude of those which a future, fast approaching, prepares for it with God's grace.*

CHAPTER XX.

STATE OF NEW YORK—(1642–1708).

Missions among the Iroquois—Father Jogues—Father Bressani—Father Le Moyne—Emigration of Christians to Canada—Close of the Jesuit Missions in New York.

When the Jesuit Father Andrew White landed in Maryland in 1634 with the colony of Sir George Calvert, the Dutch were already planted on that part of the American coast now comprised in the State of New York; but the English missionaries of the seventeenth century, too few to meet the religious wants of Maryland, did not seek to penetrate within the borders of New Netherland, and the first Catholic priests who trod its soil were the French Jesuits from Canada. In 1608 the English captain, Henry Hudson, sailing in the service of the Dutch West India Company, discovered New York Bay and the beautiful river which still bears his name. The same year, Samuel Cham-

* For what we have said of the three dioceses of Pennsylvania, we have been fortunate enough to receive important information from Bishops O'Connor and Young, and Archbishop Kenrick, and we now express to these venerable prelates our sincere gratitude.

plain, in the name of the King of France, founded Quebec, and in 1615 brought over some Recollects to labor in converting the Indians. The Algonquins, the Montaguais, and the Hurons, were soon evangelized by these religious, as well as by the Jesuits who joined them in 1625. The Hurons from the outset showed a friendship for the French, which has never cooled; and the colonists of Canada became by this simple fact the enemies of the five Iroquois nations who dwelt scattered over the northern part of the present State of New York, between the Hudson and Lake Erie. The Iroquois, continually at war with the Hurons, constantly bore off prisoners, whom they tortured to death, and in the same way a priest was dragged in captivity to the banks of the Mohawk, in the very neighborhood of where Albany now stands.

In 1642 Father Isaac Jogues was proceeding from Quebec to the Huron country, where he had devoted himself to the mission for over six years, when he fell into the hands of a party of Iroquois as he ascended the St. Lawrence. These Indians led him a captive to their village with young Réné Goupil, a holy young man, who had devoted himself to the service of the missions, and who was called from this fact a "donné." The brave Goupil, after courageously enduring the most cruel tortures, was put to death for having been seen teaching a child to make the sign of the cross.* As to Father Jogues, he remained for fifteen months among the Mohawks, and had daily new martyrdoms to undergo at the hands of those savages. They successively cut off, joint

* Réné Goupil, or Good Réné, as the missionaries called him, was born at Angiers, and studied medicine. He entered the Society of Jesus as a novice, but his health did not permit him to remain. On recovering, he gave himself to the Canada mission, and rendered great service by nursing the sick and in aiding the Fathers as a catechist. He was put to death on the 29th of September, 1642, and Father Jogues calls him "A martyr not only of obedience, but also of the faith and the cross." (Shea's History of the Catholic Missions, p. 210.)

by joint, almost all his fingers on both hands; they mutilated in the same way his feet by tearing the very flesh with their teeth, and applied red-hot irons to different parts of his body. The Jesuit had several opportunities of escaping to the Dutch Fort Orange, now the city of Albany; but as long as he had around him Huron prisoners to assist in their torments, he would not escape from his tortures. At last Father Jogues, being left almost the sole survivor of the band, listened to the generous proposals of the Dutch, who paid his ransom after he had escaped from the hands of the Mohawks. The Dutch minister at Fort Orange, Dominie John Megapolensis, nursed the missionary with touching compassion. At New Amsterdam, now New York, Governor Kieft received Father Jogues with marks of distinction, and gave him a passage in the first vessel for Europe; but the vessel, shattered by a storm on the coast of England, was plundered by wreckers, who stripped the Jesuit and his companions. At Falmouth he took passage on a collier's bark, and landed in Brittany, near St. Pol de Leon, on Christmas-day, 1643.

In a rude sailor's coat, dragging himself along with pain, leaning on a staff, the venerable Jesuit was no longer recognized. Hospitality was no less cordially extended to him in a peasant's humble cot; here he was invited to share their morning meal, but the missionary's only thought was to celebrate duly the festival by receiving the Eucharist, and he had the nearest church pointed out to him, where he had the happiness of approaching the altar. For sixteen months the pious religious had been deprived of communion. The good Bretons lent him a hat and a little cloak to appear more decently in church. They thought him to be one of those unfortunate children of Catholic Erin whom persecution frequently drove to the shores of France; but when, on his return from Mass, his charitable hosts saw the horrible condition of his hands, Father Jogues was compelled to satisfy their pious curiosity by relating modestly his history, and the peasants

of Leon fell at his feet overwhelmed with pity and admiration. He himself relates how the young girls, moved by his account of his misfortunes, gave him their little alms. "They came," says he, "with so much generosity and modesty to offer me two or three pence, which was probably all their treasure, that I was moved to tears." A native of the spot where this touching scene took place, we hope to be pardoned for relating it at length.

Father Jogues did not employ his captivity solely in his own sanctification; he celebrated seventy baptisms among the Mohawks, and heard the confessions of the Huron prisoners. At New Amsterdam he found two Catholics—a Portuguese woman and an Irishman—whose confessions he heard, and it was the first time that the sacrament of penance was administered in the city of New York, which now contains twenty-three Catholic churches. In France the fellow-religious of Father Jogues, who had supposed him dead, received him with transports of joy; the queen, Anne of Austria, rushed to kiss the mutilated hands of the martyr, and the Pope granted him a special dispensation to celebrate Mass, saying "that it would be unjust to refuse a martyr of Jesus Christ the privilege of drinking the blood of Christ"—"indignum esset Christi martyrem Christi non bibere sanguinem."* They wished to retain him in France, but Father Jogues sighed after his American missions, and returned to Canada in 1645. He took part in the negotiations for peace between the Hurons and the Mohawks, and conceived great hopes of converting the Five Nations. He was accordingly, at his own request, sent to the Mohawks—the Agniers of the Canadian writers—to found a mission; but scarcely had he approached their village than he

* Father Jogues landed in Brittany on the 25th of December, 1643. Pope Urban VIII. died on the 7th of July, 1644, and Pope Innocent X. was elected on the 18th of September, 1644. It was, therefore, in all probability, Urban VIII. who granted Father Jogues the glorious dispensation rendered necessary by his mutilation.

was treacherously seized, together with John Lalande, his faithful companion, and the next day both received the mortal blow. The head of Father Jogues, severed from the body, was set up on one of the village palisades, and his body cast into Caughnawaga Creek. Thus, on the 18th of October, 1646, perished the first missionary who bore the cross within the territory of New York, and his blood has not been shed in vain for the faith. New Amsterdam, where Father Jogues found two Catholics, is now the See of an archbishop; Albany is a bishopric; and near the spot where he received his death-blow rises the city of Schenectady, where St. Mary's Church daily sees the Holy Sacrifice offered to heaven for the salvation of mankind.*

Before the death of Father Jogues, another missionary was dragged into Mohawk bondage. This was Father Bressaui, who likewise, on his way to the Huron country, in the month of April, 1644, fell into the hands of these savage enemies. He had to undergo the same torments from those barbarous executioners, who cut off nine of his ten fingers, and after four months of torment of every kind, sold him to the Dutch at Fort Orange. They treated him kindly, and sent him to France. Father Bressani landed at Isle Rhe, but returned to Canada in the mouth of July, 1645, and labored for five years more among the Hurons, till the extinction of the Huron mission. He wrote a history of it in Italian,† and we know nothing more fitted to melt the

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* Isaac Jogues was born at Orleans on the 10th of January, 1607. He entered the Society of Jesus at Rouen in 1624, and was sent to Canada in 1626. In love of suffering, tender piety to the Holy Eucharist and the Blessed Virgin, he has seldom been surpassed.

† "Breve relatione d'aleuni Missione," etc., printed at Macerata, States of the Church, in 1653, and dedicated to Cardinal de Lugo. A French translation of it, with a valuable biography and notes, was published at Montreal in 1852, by the learned Father Felix Martin, of the Society of Jesus, President of St. Mary's College. Father Bressani was born at Rome, and entered the Society of Jesus at the age of fifteen. He came to Canada in 1644, and on his recall to Italy in 1650, devoted many years to giving missions. He died

heart of a Christian, to excite piety, and animate the fervor by the recital of the touching conversion of the Indians, and by the acts of the martyrdom of their holy apostles. We seem to recognize the scenes of the primitive Church, beholding on one side so much purity, simple and trusting faith in the catechumens; on the other, so much courage and unshaken firmness in the missionaries when the Iroquois burst upon them. We even feel ourselves more sensible to the sufferings of our modern martyrs, Brebeuf, Lalemand, Daniel, Chabanel, Menard, than we are to the torments of a St. Bartholomew or St. Agatha. For the latter, the halo of immortal glory which environs them, the difference of manners, and the remote period which witnessed their labors and sufferings, prevent our being especially touched; but human nature shudders at the torments endured without a murmur and without shrinking by victims so near our own times, speaking our own language, whose handwriting and memorials we can yet touch and handle.

The massacre of Father Jogues in 1646 was the signal of new wars on the part of the Iroquois, and their war parties overspread Canada, sowing desolation and terror around them. In 1653 Quebec was in a manner besieged by these Indians, and the wretched inhabitants were menaced by famine, not daring to venture beyond the fort to reap their harvest. At the sight of this misery one of the Jesuits, Father Poncet, encouraged some harvesters to go to the field of a poor woman, himself leading the way; but he was at once taken prisoner by the Mohawks, who led him to their villages, subjecting him to cruel tortures. A change in the policy of the Mohawks, however, soon led them to desire peace with the French, and they restored Father Poncet to liberty in order to conciliate the missionary. The latter returned

at Florence on the 9th of September, 1672. During his captivity he was able to baptize only one—a captive Huron at the stake. (Shea's Catholic Missions, pp. 193–212.)

to Canada, after visiting the Dutch at Fort Orange, where he heard the confession of several Catholics. Father Joseph Anthony Poncet de la Rivière, born at Paris about 1610, studied at Rome, and came to Canada in 1639. After preaching the Gospel to the Hurons for six years, and being long pastor of Quebec, he was recalled to France in 1657, and resided for some time in Brittany. We find him next at Loretto, Penitentiary of the French; but his zeal could not endure this sedentary life, and Father Poncet obtained an appointment to the mission of Martinique, where he died in 1675, leaving a remarkable reputation for science, talents, and sanctity.

Another Iroquois nation, the Onondagas,* also asked peace at this period, expressing their desire to have missionaries. To judge of their dispositions, Father Simon le Moyne left Quebec for their canton on the 2d of July, 1654. Arriving at the mouth of the Oswego river, he ascended it to the Onondaga village, and was welcomed by the tribe. His presence especially filled with joy the numerous Huron Christians captive among the Iroquois, and all recognized in him one of their former missionaries. Father le Moyne enabled many of these poor exiles to partake of the sacraments; he baptized children, and even adults, who had been prepared for this grace by their Huron prisoners. Aehiongeras, one of the chiefs, was the most zealous of the neophytes, and received the name of John Baptist. In the month of September Father le Moyne returned to Quebec to give an account of the hopes of the mission, and announcing the speedy coming of an Onondaga embassy. But the war which the Eries were waging on them delayed the departure of the Onondaga envoys, who reached Quebec in the summer of 1655. Their

* The Five Nations of Iroquois have left their names in the State of New York—in the Mohawk river, and the lakes and counties of Oneida, Onondaga, Cayuga, and Seneca, which will perpetuate the residence of those clans and the labors of the Catholic missionaries.

good dispositions and promises excited the confidence of the Jesuit Superior, and he appointed Father Claude Dablon and Peter Chaumonot* to found a permanent mission on the banks of the lake where the city of Syracuse now rises. On the 18th of November, 1655, they began the construction of St. Mary's Chapel, the first church where the Holy Sacrifice was ever offered in the State of New York. The Indians cheerfully aided in raising this sylvan shrine, and schools were soon opened at Onondaga, where whole choirs of girls were trained to chant the hymns of Christianity. Meanwhile, as the nation desired a French colony to protect them against the Eries, Father Dablon returned to Quebec in May, 1656, to make known to the governor the dispositions of the Indians.

The recital of the missionary produced a great impression, and on the 17th of May, 1656, he set out again for Onondaga, with Fathers le Mercier and Réné Menard,† and Brothers Ambrose Broar and Joseph Boursier. Captain Dupuis, with some soldiers, formed part of the convoy, and were sent to build a fort near the Jesuit mission. Onondaga then became the centre of the labors

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* Claude Dablon came to Canada in 1655. In 1661 he accompanied Father Druillettes in his overland expedition to Hudson's Bay. In 1668 he was on Lake Superior with Father Marquette, and became Superior of all the missions in 1670. He was still alive in 1694.

Peter Mary Joseph Chaumonot, born in 1611, near Chatillon-sur-Seine, entered the Society of Jesus at Rome in 1632. He came to Canada in 1639, and was sent to the Huron mission, where he remained till 1650. He died at Isle Orleans, near Quebec, in 1693. (Shea's Catholic Missions, pp. 98–241.)

* Father Francis le Mercier arrived in Canada in 1635, and was connected with the Huron mission till its ruin in 1650. He was still in Canada in 1670, but subsequently went to the West Indies, where he died in the odor of sanctity.

Father Réné Menard, born in 1614, in France, came to Canada in 1640, labored among the Hurons and Algonquins, and died of hunger or exhaustion in the woods of Upper Michigan in August, 1661.

Father Paul Ragueneau, born at Paris in 1605, arrived in Canada in 1636. After being attached to the Huron mission and being Superior at Quebec, he returned to Paris to fill the post of Procurator, and died in 1680.

of the Fathers. The Cayugas, Oneidas, and Senecas were in turn evangelized, and conversions everywhere rewarded the missionaries for their toil, at the same time that Huron prisoners, scattered among the tribes, received with joy the consolations of religion. In the month of July, 1657, two more Jesuits came from Quebec to aid the Fathers, who were sinking under their toil. These were Father Paul Ragueneau and Father Francis Duperon.* But a change was soon perceived in the dispositions of the heathen Iroquois, who still formed the great majority. Their medicine men persuaded them that baptism destroyed their children, and a plot was formed to cut off all the French. Warned in time, the missionaries resolved to escape from their butchers, and on the 20th of March, 1658, after giving a banquet to the tribe to lull their vigilance, the French escaped by night in boats and canoes which they had secretly prepared, and hastened to Canada as their only shelter from Indian massacre. Thus ended, after an existence of three years, the first Onondaga mission, and we shall soon see it arise again and produce new fruits of benediction.

Father Simon le Moyne had visited the Mohawks in the month of April, 1655, and after imparting the sacraments to the captive Hurons, he had continued his journey to Fort Orange and New Amsterdam, where the crews of two French ships had recourse to his ministry. During the next two years, Le Moyne again braved the perfidious cruelty of the Mohawks. Constantly menaced with death, constantly baffling the plots formed against his life, he never lost courage in his labors among the captives, and flattered himself with being able to smooth the way for a sedentary mission. But in the month of August, 1657, he was retained captive by the tribe, and would have had the glory of martyrdom had not the Governor of Canada, D'Ailleboust, seized

* Father Francis Duperon arrived in Canada in 1638, and died at Chambly, November 10, 1665.

all the Iroquois in Canada as hostages. Restored to liberty in the month of May, 1658, Father le Moyne returned to Montreal, and during the next two years the Five Nations carried on a most furious war against the French in Canada and their allies.

The Onondagas were the first to ask for peace, thanks to the influence exercised over them by the chieftain Garacontie, the friend of the missionaries. He saved from death all the French captives whom he could rescue from the stake; he had preserved intact the chapel of St. Mary's, and permitted the Huron prisoners to assemble there to chant hymns and recite their beads. In 1660 a peaceful embassy sent by Garacontie arrived at Montreal, and as soon as he saw the opening, the unwearied Father le Moyne set out for the Onondaga country, where he concluded peace with the tribe. He profited by his short stay to baptize two hundred children, and returned to Montreal in the month of August, 1661. This was his last missionary excursion to the land of the Iroquois. He died at Cap de la Madelcine in 1665, and must deserve our veneration as the successor of the martyred Jogues, the first missionary who of his free choice proceeded to the wigwams of the terrible Mohawks. In spite of the praiseworthy efforts of Garacontie, war continued to ravage the fields of Canada, and it was only on the 31st of August, 1666, that peace was signed at Quebec, with all the nations except the Mohawk, ever sullen as the bear, whose name he bore. But now isolated, this tribe was vigorously chastised in a campaign which the Viceroy de Tracy made against them, and they at last agreed to lay down their arms, asking for missionaries.

The Jesuits, who awaited this moment with a holy impatience, hastened to respond to the call of the Iroquois, and in the month of July, 1667, Fathers Fremin, Bruyas, and Pierron left Canada for the Mohawk country. The last was soon left alone, while his associates proceeded to the more westerly cantons; but in 1668 Father Francis Boniface came to second Father Pierron, and

conversions became so frequent among the terrible Mohawks—realizing a vision of Father Jogues, in which he saw the words "Laudent nomen Agni"—that Father Thierry Beschefer and Father Louis Nicolas were sent to their assistance. At this epoch Father Julian Garnier was preaching the Gospel to the Onondagas. Father Stephen de Carheil was among the Cayugas, where he built the chapel of St. Joseph. Father Bruyas had his residence among the Oneidas, and Father Pierron among the Senecas, while Fathers Milet and Fremin repaired from town to town, distributing the benefits of their apostolate on the various tribes of the league.* We may say that in 1668 the cross towered above the five Iroquois cantons, and for sixteen years Canadian missionaries succeeded each other in the very heart of the present State of New York. But it was especially among the Mohawks that the Jesuits obtained the most converts; and in 1673 the two principal villages, Caughnawaga and Tinniontoguen, were organized as regular parishes, where schools were opened for the young, while the course of religious instruction was graduated for the different ages and brought within the reach of the feeblest minds.

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* Father James Fremin, whom we find among the Iroquois in 1656, was employed there many years, and died at Quebec in 1692.

Father James Bruyas, born apparently at Lyons, arrived at Quebec in 1666, and in the following year visited the Iroquois country. He was alive in 1703.

Father Julian Garnier, born at Connerai, in the diocese of Mans, about 1643, arrived in Canada in 1662, being still a scholastic. He was ordained in 1666, and was yet alive in 1722.

Father Stephen de Carheil arrived from France in 1656, and remained among the Cayugas till 1684, and was then sent to the Ottawa mission. He died at Quebec in 1726.

Father Francis Boniface died at Quebec in 1674.

According to a printed list of Canadian clergy, Father Louis Nicolas arrived in 1656, and died in 1682. Father Thierry Beschefer arrived in 1686, and died in 1691, but the Jesuit Journal, which is conclusive on the point, makes the former arrive in 1664 and the latter in 1665.

Father Milet arrived in 1667, was a prisoner at Oneida from 1689 to 1694, and died in 1711.

Still it was only a minority of the nation which had the happiness of opening its eyes to the light of the faith, and the majority of the Mohawks remained obstinate in their idolatry and in that disregard of morality which Catholicity alone can overcome. The virtue of the Christians was incessantly exposed to the greatest perils amid the depravation of the villages, rendered more frightful by the abuse of spirituous liquors which the Dutch supplied. The neophytes frequently met, too, cruel persecutions in their own families; and to shelter them from these trials and dangerous temptations, the missionaries resolved to found a Reduction in Canada, under the protection of France, composing it entirely of Christian Indians. The first establishment took place in 1669 at La Prairie, near Montreal, and Father Peter Raffeix built the church of St. François Xavier des Pres. A pious squaw of the Erie nation who had been adopted by the Oneidas, and whose name was Catharine Ganneaktena, was the first to settle there with her family, and she drew so many Indians around her that in 1670 the village numbered twenty families, comprising sixty persons. The missionaries who successively ministered among the Mohawks from 1675 to 1681, Father James de Lamberville, Father Bruyas, and Father Vaillant de Gueslis, favored this emigration with all their powers,* and when all the Christians had left the Mohawk territory, the Jesuits retired with them to Canada. The numbers of these good Indians led to a change of the site of the Reduction, the lands at La Prairie not being adapted to support so many, and

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* Father Peter Raffeix arrived in 1663, and never left America. In 1703 we find him still at Quebec, worn by age and infirmities.

Father James de Lamberville arrived in 1673, and died in 1718 (Quebec list).

Father Vaillant de Gueslis arrived in 1675, died in 1698 (Quebec list); but this is another example of the inaccuracy of this list. Charlevoix says that Father Vaillant was among the Senecas in 1704, and in 1711 he celebrated a marriage at La Prairie, near Montreal.

in 1676 the mission was transported some leagues up the St. Lawrence to Sault St. Louis, or Caughnawaga, where the church of St. Francis Xavier du Sault was built by the Iroquois. Even now the village is occupied exclusively by the descendants of these Indians, who adhere inviolably to the faith of their pilgrim sires, transmitted, without interruption, for near two hundred years.

The admirable fervor of the first converts was a subject of edification for the missionaries themselves; and the example of Catharine Tchgahwita proves what faith can do to elevate a savage nature to an eminent degree of sanctity. This maiden, born in 1656, and left an orphan at the age of four, felt from childhood a strong attachment to Catholicity, and even before receiving baptism, had made an offering of her virginity to God. All the persecutions of her relatives to force her to renounce her generous design fell harmless before her stern resolution; she received holy baptism at the age of twenty, and then, in order to give herself entirely to the exercise of her piety, she emigrated, in 1677, to the Reduction of Sault St. Louis, in Canada; there she lived three years in austerity and the practice of the most sublime virtues, and died in 1660, leaving a memory which is still in veneration, not only among her tribe, but throughout Canada. We find in the "Lettres Edifiantes et Curieuses" a sketch of the life of this Christian virgin, abridged by Father Cholenec from a still existing manuscript life composed by her confessor, Father Chauchetiere. Father Cholenec relates the pilgrimages which were made at her tomb, and the miraculous cures obtained by her intercession, and gives at length the testimony of the Rev. Mr. de la Colombiere, Canon of Quebec, and of Captain du Lud, Governor of Fort Frontenac, both cured by the invocation of the venerable Catharine. Many other graces obtained by her intercession have long made the Canadians desire to see the process of her beatification begun.

It is the first time that we have had occasion to cite the "Lettres Edifiantes," and in fact that precious collection, begun by Father Charles Legobien in 1704, and continued after him by Father J. B. du Halde, speaks only incidentally of the missions of the seventeenth century. These last, so far as North America is concerned, are recounted in the rare collection of "Jesuit Relations," a series of forty volumes, giving the history of the French missions in Canada for the years 1611, 1626, and from 1632 to 1672. But it is, so to speak, impossible to obtain these Relations, and the years 1654–5 and 1658–9 are not known to exist.* It seems that the government in Canada took offence at the narrative of the Jesuit Fathers, and suppressed in France the volumes already published, forbidding their further impression. However, the Relations for the years 1673 to 1679 still exist in manuscript at Rome or in Canada, and Shea, who carefully studied the whole collection, has ably selected all the important facts in his admirable "History of the Catholic Missions among the Indian Tribes of the United States." The present Canadian government, more enlightened than its predecessor in 1672, has recently voted funds to reprint the complete series of the Relations. This will be an eminent service rendered to the cause of history and religion.

* A learned bibliophile of New York, James Lenox, Esq., has enriched his collection with those two rare volumes. He has also had the happy idea of reprinting a small edition of the Relations of 1655–76, and of the Relation of Father Gabriel Druillettes to New England in 1650, and the Relation of the Travels and Discoveries of Father James Marquette during 1673 and the following years. By a refinement of typographic exactitude, Mr. Lenox has made these editions a complete reproduction of the originals of the seventeenth century. He has had type, head, and tail-pieces, so that the volumes due to his taste seem to the most practised eye to have been printed two centuries ago. It is, as Boileau says,

"Aux Saumaises futurs preparer des tortures."

The gentleman who thus devotes his taste to the reproduction of the Jesuit Relations is not prompted, as some imagine, by religious feelings, being a devoted Presbyterian, but by a wish to preserve what is rare and valuable in an historical point of view.

While emigration to Canada led to the close of the mission in the Mohawk territory, causes of a different character put an end to the labors of the Jesuits among the other Iroquois cantons. As long as the Dutch remained in possession of New Netherland, they merely traded with the Five Nations, without pretending to obtain of them any act of submission and surrender of their independence; but on the capture of New York by the English in 1664, and especially on the arrival of Colonel Thomas Dongan as governor of that colony in 1683, a far different policy presided over the intercourse between the English and the Iroquois. Dongan, considering their territory as forming part of the territory of New York, declared himself the protector of the Five Nations, and displayed remarkable ability in ruining the French influence in the council of the Iroquois league. The governor directed his efforts especially to expel the Canadian missionaries, and to inspire the Indians with greater confidence, he promised to send them English Jesuits, and build them churches in their cantons. These intrigues succeeded with the simple children of the forest, and towards the close of 1683 Father Milet had to abandon his Oneida mission, while Father Fremin, Father Pierron, and Father Garnier retired from the Senecas. The next year, Father de Carheil, after being subjected to every brutality, was driven from the castles of the Cayugas, and there remained only the two brothers John and James de Lamberville, the missionaries at Onondaga.

These, for some years more, baffled all Dongan's threats and the resources of his political craft. They possessed the confidence of the Onondagas, and to all the colonel's injunctions ordering them to expel the French Jesuits, the Onondagas answered that the Fathers did no injury. But what England's power could not effect, became the consequence of the crime of a French governor. In 1687, Jacques René, Marquis de Denonville, who commanded in Canada, received orders from France to send

over a certain number of Iroquois prisoners to be put in the king's galleys. Unable to take prisoners in war, the governor had recourse to treachery, and availed himself of the influence of Father John de Lamberville among the Onondagas to induce those Indians to come to a grand council at Cataracouy, now Kingston. But as soon as they had unsuspectingly assembled, troops surrounded them on every side; and the unhappy victims of this trap were sent to France, and put in chains in the galleys. At the news of this crime, indignation rose to its height in the cantons of the league, and Father John de Lamberville had well-nigh paid with his life an act of which he was guiltless. The sachems, however, knew too well the sanctity of their missionary to suspect him of perfidy. They protected his flight, warning him that they could not answer for the conduct of the young braves, when once they had chanted the war-song, and urging him not to delay. Such was the sad close of the mission begun twenty years before, in 1667.*

During the wars which ensued, Father Milet was, like Jogues and Bressani, led a prisoner to the country of the Iroquois, and for several years was detained at Oneida. The Iroquois Christians, who had emigrated to Canada, showed themselves faithful allies of France, and behaved with rare bravery in all the campaigns of that period. But this conduct drew upon them the hatred of their pagan countrymen, and when Christians were made prisoners, they were subjected to the cruellest tortures. Some, too, not taken in arms, met the same fate for refusing to

* Count Frontenac, appointed Governor of Canada in 1689, brought back the poor Iroquois, whose liberation from the galleys he had obtained, and did his best to dissipate in the minds of the Five Nations the effect of his predecessor's conduct. The Marquis de Denonville, on his recall, became sub-governor of the Duke of Burgundy, and was distinguished for his virtues and piety in that honorable post, which he owed to the friendship of Beauvilliers. We cannot conceive how, by a transient derangement, he could commit such a flagrant treachery towards poor Indians.

abuse Christianity. The most courageous of these martyrs were Stephen de Ganonakoa and Frances Gononhatenha, whose constaney in the faith of their baptism drew upon them a truly horrible treatment. These generous neophytes confessed Jesus crucified at the stake, while the savages tore out their nails, and roasted or slashed their bodies; and to every question which their executioners addressed them, they answered, to their latest sigh, "We are Christians." All the tribes did not, however, share this sanguinary rage, and many of the Iroquois desired to see the missionaries return amongst them. On the peace of Ryswiek in 1697, the Jesuits hoped to restore their missions, in spite of the intrigues of the Earl of Bellamont, Governor of New York, who sent the Dutch pastor Dellius to preach to the Mohawks. The minister failed completely, and did not even take up his residenee among the tribe whom he was commissioned to convert. The governor employed all means to keep up the Iroquois hostilities against Canada, in spite of the treaty signed in Europe. Maugre his efforts, the Five Nations coneluded a separate peaee with Canada in 1701. Fathers James de Lamberville, Julian Garnier, and Vaillant du Gueslis, with a lay brother, all old Iroquois missionaries, immediately started from Quebec to raise their fallen altars amid the Senecas and Onondagas. Deputations of these tribes had called for the Jesuits, and soon after Fathers James d'Heu and Peter Mareuil joined their comrades in New York.*

Father Lamberville was escorted to Onondaga by the Sieur de Marecourt, a man of great popularity among the Indians, and was well received, only one family opposing him. The English

* Father James d'Heu arrived from Franco in 1706, and was unfortunately drowned in 1728 (Quebee list). However, he was Superior at Montreal in 1729.

Father Peter Mareuil arrived in 1706, died in 1747, aecording to the list of Quebee; but he died really at the College of Louis le Grand, at Paris, in 1742, as Charlevoix assures us.

governor had ordered them to send the missionary to Albany; but disregarding this, they allowed Father Lamberville to erect his house and chapel, which he opened with a solemn Mass and the chant of thanksgiving, Te Deum.

Among the Senecas, Father Garnier, old and infirm, after restoring the mission, left Father Vaillant to continue the active labors. That missionary labored earnestly to maintain peace, and as long as he remained, thwarted Schuyler's plans for the expulsion of the envoys of Catholicity. He was, however, succeeded by Father d'Heu in the following year, and in 1709, as war was about to break out, Abraham Schuyler repaired to Onondaga, and by expressing his pretended regret at being compelled to rouse the Indians to war, induced Father de Lamberville to hasten to Montreal to confer with Vaudreuil; then working on the fears of Father Mareuil, he got some drunken Indians to pillage the chapel and mission-house, and even to destroy them by fire. On this, Father Marcuil, thinking that he owed his very life to Schuyler, agreed to accompany him to Albany, and wrote to Father d'Heu, at Senecą, to accept the proffered hospitality of the statesman of Albany. Joncaire, however, a Frenchman of great influence with the Senecas, prevented any violence there, and brought Father d'Heu safely to Canada. This Father was accordingly the last actually on the mission among the Indians, and though he escaped a violent death, where his predecessors had fallen, he became soon after a victim of his zeal, having been drowned while in the exercise of his ministry.

When peace was restored by the treaty of Utrecht, Louis XIV. acknowledged the right of England to the whole territory occupied by the Five Nations, and thus completely closed the entrance to the cantons on the missionaries of France.

Yet we shall find in 1748 the Sulpitian, Francis Picquet, resume the work of the Jesuit Fathers, and found within the colony of New York the Reduction of the Presentation. But

the history of this zealous man will be given hereafter. The Apostolate of the Jesuits began with Father Jogues in 1642, was carried on at intervals for over sixty years, and was arrested, not by the persecution of the idolaters, but by the intolerance of Protestantism, which would not suffer the children of Loyola to devote themselves to the task of transforming the savages into Christians. The blood of the martyr and the suffering of the confessor had not been useless, and now two thousand five hundred Iroquois at Caughnawaga, St. Regis, and at the Lake of the Two Mountains, still practise Catholicity, and preserve the name of their sires, while many other tribes have disappeared forever, destroyed by debauchery and war, or absorbed in the swelling tide of white immigration.

It may be asked how the missionaries proceeded in converting these savage tribes? In his interesting Relation, Father Bressani answers this question. He gives in some sort the method which succeeded best among the Hurons, and which was most probably employed among the Iroquois:

"We advance the motives of credibility usually assigned by theologians; those which answer best are these three: The first is the conformity of our law and the commandments of God with the light of reason. The faith forbids nothing that reason does not equally, and all that faith commands is approved by reason. . . . Our Indians understand and discuss well; they yield frankly to sound reasoning. The second argument was our writings; I allude not merely to the Holy Scripture, but to ordinary writings. By this argument we silenced their false prophets, or rather charlatans. They have neither books nor writings of any kind. When, therefore, they told us their fables of the creation of the world and the deluge, of which they have some confused ideas, and of the spirit-land, we asked them, 'Who told you this?' they replied, 'Our ancestors.' 'But,' retorted we, 'your ancestors were men like yourselves, liars like

you, who often exaggerate and alter facts which you relate, and frequently invent and falsify—how then can I safely believe you? While we,' we added, 'bear with us irrefragable testimony of what we say, the Scriptures, which are the Word of God, who lieth not. Writing does not change and vary like the voice of man, almost by his very nature a liar.'

"And after admiring the excellence of writing, an art which we esteem too lightly from its commonness, they realized the certainty of the Divine Oracles which we showed them written in the sacred books dictated by God himself, whose commandments, threats, and promises we read to them, and often the simple and artless narrative of the Divine Judgment and of the pains of hell prepared for the guilty, filled them with fear and trembling, as in the Acts we read it filled the unjust judge, Felix.

"But the most powerful argument was that drawn from our own persons. In imitation of the great apostle, who, without losing in the least his profound humility, related to the Corinthians, as though it were of another, not only his sufferings and holy labors undergone in the service of the Lord, but even the revelations and miraculous gifts bestowed by Him who had sent him to preach his Gospel to them, we did not hesitate to speak thus to our Indians."*

We have inserted this interesting page, which cannot be devoid of interest to such of our young missionaries as aspire to tread in the steps of a Jogues and a Bressani.

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* Bressani, Breve Relatione.

CHAPTER XXI.

PROVINCE OF NEW YORK—(1640-1760.)

The Dutch—The English occupation and Governor Dongan—First Colonial Assembly in 1683—Jesuits at New York—Revolution, and persecution of the Catholics—Pretended negro plot, and execution of the Rev. John Ury.

While the interior of New York was visited with so much perseverance by the missionaries, the cities long remained closed to their preaching. The Dutch were zealous Calvinists, and in the first chapter of the "Liberties and Exemptions" of the colony, was impliedly confirmed what was formally expressed in the amended charter of 1640: that the Protestant religion, as set forth by the synod of Dort, should be maintained by the Company and the Director. According to the decrees of that synod, no other religion was to be tolerated. Yet the people of New Netherlands did not evince any special intolerance. We have seen how charitably and kindly they welcomed the Jesuit Fathers, Jogues and Bressani, after their countrymen at Fort Orange had rescued those missionaries from the hands of the Indians. The ministers themselves, Dominie Megapolensis and Bogardus, set the example of the most generous conduct, and we must state the fact to their honor. During the period of the Dutch rule, the only case of oppression on the Catholics was the prosecution in 1658 of a Frenchman by the Sheriff of Breuckelen (Brooklyn), for refusing to contribute to the support of the Rev. Dominie Polhemus. The delinquent, for insolently pleading the frivolous excuse that he was a Catholic, was fined twelve guilders. There was in this, however, no persecution of the Catholics specially, for

the same day an Englishman was subjected to the same fine for refusing to pay his church rate, on the ground that he did not understand Dutch.*

It is true that the number of Catholic settlers at that time was then very limited; yet there were some, as we learn by a letter of Dominie Megapolensis, which Dr. O'Callaghan has given in his history of New Amsterdam. In this letter, addressed to the Classis in Amsterdam, the minister says that Father Le Moyne, the Jesuit missionary, had visited him at Manhattan, "on account of the Papists residing here, and especially for the accommodation of the French sailors, who are Papists, and who have arrived here with a good prize."†

When the Dutch colony passed into the hands of the Duke of York, and especially when Col. Thomas Dongan was sent out as governor in 1683, the number of Catholics in the province of New York must have increased perceptibly. The intention of the latter would have been to favor emigration from Ireland, and to encourage the new-comers by grants of land. But this able governor was not long enough in office to realize all his plans for the good of the colony, where he had expended for the public good most of his private fortune. In this, as in many other points, the Catholic Governor Dongan forms a striking contrast with the mass of colonial rulers who sought their own profit at the expense of the countries submitted to them. To Dongan, too, New York is indebted for the convocation of the first legislative assembly, the colony having been till then ruled and governed at the good pleasure of the governor; and this readiness to admit the people to a share in the government is a fact which the enemies of James II. should not conceal in their estimate of that Catholic monarch. The first act of the Assembly

* Bayley, Sketch of the Catholic Church, p. 14.
† O'Callaghan, New Netherland.

passed October 30, 1683, was a charter of liberties, declaring that "no person or persons, which profess faith in God by Jesus Christ, shall at any time be any ways molested, punished, disquieted, or called in question for any difference of opinion or matter of religious concernment, who do not actually disturb the civil peace of the province; but that all and every such person or persons may, from time to time, and at all times, freely have and fully enjoy his or their judgments or consciences, in matters of religion, throughout all the province—they behaving themselves peaceably and quietly, and not using this liberty to licentiousness, nor to the civil injury or outward disturbance of others." By another article, all denominations then in the province were secured the free exercise of their discipline and forms, and the same privilege extended to such as might come. It was only by favor of such a liberality that Colonel Dongan could hope to obtain toleration for Catholicity; but these laws making all equal, and thus harmonizing with the avowed doctrines of Protestantism, did not survive the Catholic rule which had promulgated them. The New York Assembly of 1691 declared null and void the acts of the Assembly of 1683, and instead of the Charter of Liberties, passed a Bill of Rights, which expressly excluded Catholics from all participation in the privileges which it conferred. It had been the same in Maryland, where Catholics had first proclaimed religious liberty, and where the Protestants, who soon gained the ascendency, proscribed the *Papists* and their creed.

We have seen in a previous chapter that Governor Dongan used every effort to stop the French Jesuit missions, in order to destroy at the same time the influence which France possessed in the councils of the Iroquois league. Such hostility in time of profound peace gave rise to complaints on the part of Louis XIV., and James II. ordered his representative to favor the enterprises of the Fathers, instead of thwarting them, with all his power.

Dongan wished to see the Iroquois Christians; but he wished them to be English, not French; and to reconcile the interests of religion and loyalty, he asked for English Jesuits to station in the cantons in the place of the French missionaries. Some Fathers arrived for this purpose at New York, but their ignorance of the Iroquois dialects at first prevented their proceeding beyond the city, and the recall of Dongan, followed by the overthrow of James, annihilated all hopes of an apostolate among the Five Nations. Campbell cites from a Roman Catalogue of the Society of Jesus, the names of three Jesuits as having resided at New York at that time. Of these, Father Thomas Harvey was in that city from 1683 to 1690, and then withdrew to Maryland, but returned to New York in 1696, though he finally went back to Maryland, and died there in 1719, at the age of eighty-four. Father Henry Harrison was in New York in 1685, and returned to Ireland in 1690, though we find him in Maryland in 1697. Father Charles Gage was also in the colony in 1686 and 1687. These religious profited by their stay in New York to open a college; but the Catholic element was too weak to support it, as we may judge by the following letter, written by Jacob Leisler, a fanatical usurper of the government, to the Governor of Boston, in August, 1689: "I have formerly urged to inform your Honr. that Coll. Dongan, in his time did creet a Jesuite Colledge upon cullour to learn Latine to the judges West. Mr. Graham, Judge Palmer, and John Tudor did contribute their sons for some time, but noboddy imitating them, the colledge vanished."*

The historian of the colony, Smith, who wrote more than fifty years later, greatly exaggerates the disaffection of the people to the government, and represents the whole people as trembling for the Protestant cause, because several Catholics came over as

* O'Callaghan, Documentary History of New York, ii. 28. Bayley, Brief Sketch, p. 19.

settlers, and because a Latin-school was opened. The appointment of a Catholic as collector of the port enabled Jacob Leisler, a fanatical and ambitious merchant, to create some excitement by a refusal on his part to pay the duties to a Catholic; and for this conduct he has been lauded, even in our day, as a champion of liberty! He became the leader of those who refused all social intercourse with Catholics; and when the news arrived of the fall of James, Nicholson, the Lieutenant-governor of Andross, the successor to Dongan, found that Leisler was plotting to seize him, and fled. Leisler immediately, with the help of his satellites, seized the government, and although the members of the council sought to uphold the government in being, they were compelled to fly to Albany. Every means was now resorted to to keep alive the feeling which had raised him to power, and it is impossible to read without a blush of shame the numerous documents of the period collected in the Documentary History of New York—depositions of men that they had seen the lieutenant-governor at Mass; that the Papists on Staten Island, where Dongan resided, had threatened to cut the throats of the inhabitants and burn the town; that Mr. de la Prairie had arms in his house for fifty men, and that a priest was concealed in the fort, where a good part of the garrison consisted of Irish Catholics.

The popular hostility excited by such means doubtless drove from New York most of the Catholics who had settled there during the reign of James II., and if we can rely on the census of 1696, there were then only seven *Papists*, or, at most, seven Papist families in New York. The smallness of this number should have calmed the fears of the Protestants, but it was not so, and in 1700 an act was passed, of which the following was the preamble: "Whereas, divers Jesuits, Priests, and Popish missionaries have, of late, come, and for some time have had their residence in the remote parts of this province, and others of his majesty's adjacent colonies, who, by their wicked and subtle

insinuations, industriously labored to debauch, seduce, and withdraw the Indians from their due obedience to his most Sacred Majesty, and to excite and stir them up to seditious rebellion and open hostility against his Majesty's government," &c. The enacting part was as cruel as the preamble was false. It declared that every priest coming into the province after the first of November, 1700, or remaining after that day, should be "deemed and accounted an incendiary and disturber of the public peace and safety, and an enemy to the true Christian religion, and shall be adjudged to suffer perpetual imprisonment." If he broke prison and were retaken, the penalty was death, and any one that harbored a priest was made liable to a fine of £200 sterling, and to stand three days on the pillory. It is due, however, to the people of New York to state that this sanguinary act, inspired apparently by earlier legislation of New England on the same subject, was the work of the fanatical Earl of Bellamont, then governor, and was so opposed by the people that he got it through his Council only by voting as a member, and then giving a casting vote as president of the body, and sanctioning it as governor.

In 1701 a law was passed excluding Catholics from office, and depriving them of the other branch of the elective franchise, that of voting. The next year Queen Anne granted liberty of conscience to all the inhabitants of New York, *Papists excepted*. Such intolerance, it is evident, kept from New York all Catholic immigration, and the few of the faithful who resided there were subjected to many trials, as the popular mind was ready to ascribe any calamity to them. Few dared to avow themselves Catholics, and in the absence of priest and church it was impossible to fulfil the duties of religion, as there was no way but the then long and expensive journey to Philadelphia.

But the most remarkable fact, to prove how sadly the public mind had been envenomed, since the English began to exceed

the Dutch in numbers and influence, is the execution of the unfortunate John Ury, against whom the popular hate was excited, in consequence of the belief that he was a Catholic priest. In the early part of 1741, the city of New York, which then contained 20,000 inhabitants, was seized with one of those inexplicable panics to which assemblages of men are more subject than individuals. A rumor, arising out of a number of fires in different parts of the town, accused the negroes of a plot to burn the city and massacre the inhabitants. On this groundless suspicion the whole people were thrown into the greatest alarm. The lieutenant-governor, George Clarke, who, in his dispatch of the 22d of April, ascribes the fire in the fort to an accident, which he fully explains, by the 15th of May had discovered a horrid conspiracy and plot,* in consequence of which he offered a reward of a hundred pounds sterling and a free pardon to any white person who would reveal the authors of the plot, and then an indented servant, named Mary Burton, came forward to accuse a number of persons of being concerned in the conspiracy. The prosecutions were instituted with a disgusting thirst for blood, and carried on without throwing any light on the mystery which they sought to unveil. Three months passed in illusory interrogatories, and three persons had been hung as authors of the plot, when on the 19th of June the lieutenant-governor, as deluded as the worst,† took it into his head to offer pardon to all who should confess before the first of July. "The poor negroes," says an impartial reporter, "being extremely terrified, were anxious to take the only avenue of safety that was offered, and each strove to tell a story as ingenious and horrible as he could manufacture. The terrible cry of Popery was now raised, which struck terror to the hearts of all, and led to the sacrifice of an amiable and interesting clergyman, of whose innocence there can

* New York Colonial Documents, vi. 186. † Ibid. 7i.

scarcely remain a doubt, so absurd was the charge against him, and so feebly was it supported."*

It was now that, for the first time, Mary Burton denounced John Ury. This man was arrested as a Catholic priest, tried as a Catholic priest, condemned and executed as a Catholic priest, and yet to this day a mystery so complete hangs over his fate that it is utterly impossible to say whether he was either a Catholic or a priest. Although it would have been enough for him to prove that he was not a priest, to have dissipated the hatred gathered against him, and thus probably escaped an ignominious death, Ury never formally denied the accusation, or defended himself from the charge of being a Catholic. Although uncertainty rests on his real character, it is most certain, however, that Ury was condemned only because judge, jury, counsel, and people believed him an ecclesiastic of the dreaded Church of Rome; and the crime of intention, if not of fact, rests with full force on the fanatical population of New York in 1741.

All that is certainly known of Mr. John Ury is, that he was the son of a secretary of the South Sea Company. According to a strange journal of his published by Horsemanden, in his account of the trial, he arrived from Europe at Philadelphia, February, 1739, and opened a little school in New Jersey, and then, in November, 1740, came to reside in New York. Here he taught, and baptized some children. Several witnesses proved that he shut himself up in his room with several persons to celebrate religious ceremonies; that he had wafers made, and a stand in the form of an altar; that he preached frequently, and had candles lighted in the daytime. The only doubt can be, whether Mr. Ury was a Catholic priest or a nonjuring Angli-

* American Criminal Trials, by Peleg W. Chandler (Boston, 1844), i. 222. See U. S. Catholic Magazine, v. 678. "At first," says Governor Clarke, on August 24th, "we thought it was only projected by Huson and the negroes, but it is now apparent that the hand of Popery is in it."

ean; but in an able dissertation on the subjeet, B. U. Campbell, Esq., proves clearly that the seeond hypothesis is inadmissible, because Ury would not have failed, in that ease, to exeulpate himself from the charge of being a priest; while under the former hypothesis, the fear of eompromising the few Catholics of New York would compel him, on his trial, to be silent as to his priestly charaeter. He was not at all thought of in eonneetion with the plot until long after Huson's execution, when an absurd letter of General Oglethorpe's, deelaring that Jesuits in the interest of the Spaniards were in all the towns, filled all minds with panie fears of Jesuits in disguise; and every effort was made to diseover one. On the 20th of June, the lieutenant-governor wrote: "There was in town, some time ago, a man who is said to be a Romish priest, who used to be at Huson's, but has disappeared ever sinee the discovery of the conspiraey, and is not now to be found."* On his trial, he defended himself ably, but saw the evident impossibility of obtaining a just hearing, the fanatieal hatred of the Catholic religion demanding his blood.† After his eonvietion, Mr. Ury asked a short reprieve, to enable him to prepare for death; and on its expiration, was hung, on the 29th of August, 1741. Eleven negroes were burnt alive at the stake, eighteen hung, and fifty transported to the West Indies, in expiation of this pretended plot; and Mr. Campbell thus eoncludes his interesting dissertation on the most innoeent of these vietims of a popular delusion:

"The melaneholy fate of the Reverend John Ury was one of peculiar hardship. Aeeused of an infamous erime, without eounsel to advise or defend him, he was tried by an excited tribunal, whose strongest prejudices were invoked against him, on aceount of his faith and religious eharacter; and he was eonvieted upon

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* New York Colonial Doeuments, vi. 198.

† See Horsemanden, Aecount of the Negro Conspiraey.

the testimony of profligate and perjured witnesses. Doomed to the death of a felon, he met his fate with manly fortitude and a Christian resignation. As he believed that his sacerdotal character was the cause of his condemnation, it would have been a consolation in his last moments to have declared himself a Catholic priest. But as such an acknowledgment would have compromised those friends who had shown him hospitality and kindness, his sense of honor and gratitude restrained him from an avowal that would have conferred upon his death the dignity of martyrdom."*

The fearful trial of which we have spoken shows that in 1741 there were some Catholics in New York; but they scarcely durst avow it to each other, and this state of intimidation lasted till the Revolutionary War. Father Josiah Greaton was the only Catholic priest in Philadelphia in 1739, and it is probable that Mr. Ury was in correspondence with him, for Judge Horsemanden admits that the dying speech of the priest was printed at Philadelphia by his friends, soon after his execution; but this version is unfortunately lost.†

But Ury was not the only victim to hatred of Catholicity.

Of the negroes arrested as concerned in the plot, some were Spanish negroes, taken on a Spanish vessel in time of war, and sold as slaves, instead of being treated as prisoners, for they were freed men. Most, however, of those executed were negroes raised in the colony by English or Dutch families. The former showed education, talent—all that constitutes a man; the latter were

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* Life and Times of the Most Rev. John Carroll, U. S. Catholic Magazine, vi. 38.

† The only authority for these trials is Horsemanden's book, "The New York Conspiracy, or a History of the Negro Plot, &c., New York, 1744." Chandler, already cited, pronounces the whole a delusion, and believes that Mr. Ury was not a priest, but a nonjuring minister. Mr. Campbell concludes that he was a priest; Bishop Bayley expresses no opinion; and Mr. Shea adopts Chandler's view of the matter.

like dumb cattle. Unaided by a lawyer—for every member of the bar was arrayed against them—the Spanish negroes took objections which certainly would have weighed with any but a prejudiced judge; yet, in spite of all their arguments and testimony, they were condemned. The New York negroes made no attempt at defence, and, indeed, were incapable of any. They made any accusation or admission that was asked. At the stake, the difference was even greater: the poor native negroes were led out like so many brutes, unattended by any clergyman, with no attempt to convert them, but chained to the stake, and burned amid their howls of despair. The conduct of the Spanish, and consequently Catholic negroes, was striking even to the savage justice, Horsemanden, who chronicles the plot. Priest there was none to prepare them for death; they were left to themselves, and yet a few brief words of the justice speak a eulogy on the Catholic religion, which could make such a different result: "Juan de Sylva, the Spanish negro condemned for the conspiracy, was this day executed according to sentence: he was neatly dressed in a white shirt, jacket, drawers, and stockings, behaved decently, prayed in Spanish, kissed a crucifix, insisting on his innocence to the last."*

* Metropolitan for 1855, p. 270.

CHAPTER XXII.

STATE OF NEW YORK—(1776-1786).

Constitution of the State—The English Party and Protestantism—Commencement of Catholic worship in the city of New York—St. Peter's Church—Father Whelan and Father Nugent—A trustee of St. Peter's in 1786.

THE population of the colony of New York made common cause with the other colonies from the outset of the Revolutionary War; but the city of New York, after the disastrous battle of Long Island, remained in the hands of the English till 1783, and was the last large town evacuated by the British troops. On the 31st of May, 1776, Congress advised the several States to adopt constitutions, and the New York Convention met for this purpose at Kingston, on the 6th of March, 1777. The Constitution, as proposed, gave the Legislature power of naturalizing such foreigners as came to reside in the State, on their taking an oath of allegiance. But Mr. John Jay proposed as an amendment that every foreigner should "abjure and renounce all allegiance and subjection to all and every foreign king, prince, potentate, and State, in all matters ecclesiastical and civil;" and in spite of the efforts of several honorable delegates, such as Morris and Livingston, the amendment was finally adopted. Thus, a foreign Catholic, a Lafayette, Pulaski, De Kalb, or Kosciusko, could not become a citizen of the State of New York; and this state of things lasted till 1789, when the General Government of the United States, reserving to itself the question of naturali-

zation, annulled virtually the reserves and restrictions contained in the Constitution of the State of New York.*

The clause relative to the liberty of worship was thus in the Constitution as proposed: "Free toleration of religious profession and worship shall forever hereafter be allowed to all mankind." This clause came up for debate on the 20th of May, and Mr. Jay did not fail to offer an amendment. He wished to tolerate in the State the presence of no Catholic who did not deny on oath the power in the priesthood of remitting sins. This restriction was too absurd to be entertained by the Convention; it was withdrawing with one hand the liberty proffered by the other; but Jay craftily drew up another, to exclude Catholics; and the article of the Constitution was adopted with his amendment, in these terms: "Provided that the liberty of conscience hereby granted shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State."

These acts, and like ones in other States, to which, as we have seen, Father Fleming alluded, soon after the close of the war, show what ignorance of our history has led to the assertions that the American people never have, since their birth as a nation, performed one act of hostility to the Catholic religion, and that their first act, on winning their independence, was to repair the injustice of the mother country towards the Church, and place Catholics, in their religion, on a footing of equality with Protestants. England tolerated Catholicity in Canada, but the new republics refused to follow the step.

But while the British government favored the Catholics in Canada, it prevented all public exercise of their worship at New York during its possession of that city. Anglican fanaticism was displayed in an especial manner in 1778. In February of

* Journal of Provincial Convention, 846.

that year, a large French man-of-war was taken by the English in Chesapeake Bay, and brought on to New York to be condemned. The chaplain of this vessel was Mr. De la Motte, of the Order of St. Augustine; and, like the officers, he was put on parole, and allowed to visit the city freely. The few Catholics of New York begged Mr. De la Motte to grant them the satisfaction of hearing Mass; and the chaplain solicited permission from the British commander, but received a peremptory refusal. Whether he misunderstood the reply, or resolved to disregard it, Mr. De la Motte celebrated the holy mysteries for the poor people, who in all probability assisted for the first time in many years. But the chaplain was arrested for the act, and strictly confined in prison till he was exchanged.*

As soon as the colonies opened negotiations and formed an alliance with France, the English party sought to identify their cause with that of Protestantism, and to excite the fanaticism of the populace by presenting as a danger for the Reformation, either liberty of worship or the French alliance. The honors paid by Americans in the funeral ceremonies of the army of France were presented as religious treasons; and we read in Rivington's Royal Gazette of December 11, 1782: "On the 4th of November the clergy and selectmen of Boston paraded through the streets after a crucifix, and joined in a procession for praying a departed soul out of purgatory; and for this they gave the example of Congress and other American leaders on a former occasion at Philadelphia, some of whom, in the height of their zeal, even went so far as to sprinkle themselves with what they

* Greenleaf's History of the Churches of New York. Bishop Bayley, Sketch of the Catholic Church, p. 35. The prison in which Mr. De la Motte was confined was the Old Sugar-house, which, but a few years since, was standing beside the Post-office, in Liberty-street. The church now used as a Post-office was used by the English troops as a riding-school, and for a time as a hospital; and the confessor of the faith was doubtless confined here also.

call holy water."* General Arnold, who endeavored to sell his native land to England, had also been scandalized by the toleration which Catholics were beginning to enjoy; and if we may believe the celebrated traitor, his conscience did not permit him to remain faithful to a party which thus sacrificed the essential interests of Protestantism. In his address to the inhabitants of America, Arnold laments that the great interests of the country "were dangerously sacrificed to the partial views of a proud, ancient, and crafty foe; regards her as too feeble to establish their independence; charges her with being an enemy to the Protestant faith;" and in the proclamation to the officers and soldiers of the Continental army, he says that "he wished to lead a chosen band of Americans to the attainment of peace, liberty, and safety, and with them to share in the glory of rescuing their native country from the grasping hand of France, as well as from the ambitious and interested views of a desperate party among themselves, who had already brought the colonies to the very brink of destruction." Even their last stake, religion, he represented to be in such danger as to have no other security than what depended upon the exertions of the parent country for deliverance. In proof or illustration he asserted a fact upon his own knowledge, viz., that he had lately seen their mean and profligate Congress at Mass for the soul of a Roman Catholic in purgatory, and participating in the rites of a Church, against whose anti-

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* Freneau's poems, p. 238. This republican poet cites it to explain the four following lines, which he puts into Rivington's mouth:

> "If the greatest among them submit to the Pope,
> What reason have I for indulgence to hope?
> If the Congress themselves to the chapel did pass,
> Ye may swear that poor Jemmy would have to sing Mass."

Rivington was a bookseller, who published a Tory paper, and had a shop in St. Paul's Churchyard. He kept also a coffee-house, much frequented by the officers, many of whom, when they evacuated the city, forgot to pay him.

Christian corruptions their pious ancestors would have witnessed in their blood.*

The English army evacuated New York and set sail for Europe on the 25th of November, 1783, and it is probable that Father Farmer, who had organized a congregation previous to the war, and who still resided at Philadelphia, seized the first opportunity to revisit his little flock of Catholics at New York.† The part taken by France had rendered the clause introduced by Jay a nullity, and no obstacle existed to the open celebration of the Catholic worship. A tradition preserved in the city tells us that the first chapel was a loft over a carpenter's shop, and Mr. Campbell, in his version of the tradition, states that service was actually performed in 1781 or 1782. This must have been outside of the city, where the English exercised less influence; but it seems very doubtful. Although it is impossible to prove Father Farmer's presence in New York in 1782, it is beyond all doubt that he visited the city in the following year. In one of his letters he says that about the month of December, 1783, he spent five days at Fishkill among the Canadian refugees, in order to revive the faith among them; and the missionary could scarcely have gone from Philadelphia to Fishkill without passing through New York. Father Farmer's mission comprised New York and New Jersey; and even in 1785, when there were three priests in New York, Father Farmer directed them from Philadelphia.

The restoration of peace and the assembling at New York of the foreign ministers, gave the Catholics more energy and courage. They even solicited the use of a room in the Exchange for the purposes of divine worship, and though the authorities rejected the petition, heard Mass in Water-street, in or near the

* Dodsley's Annual Register for 1781, p. 47, cited in the American Celt, June 2, 1855.

† It is impossible to fix the date of his visits to New York, and of those prior to the war we have only vague tradition.

residences of Don Thomas Stoughton, the Spanish consul, or of Don Diego de Gardoqui, the minister of the same power, who took up his residence in New York in 1785, when it became the temporary seat of the Federal government. Hardie, in his description of New York, also speaks of the halls hired by the Catholics in 1784 and 1785 to meet on Sunday in prayer; and Greenleaf tells us that prior to 1786 they used as a church "a building erected for public purposes in Vauxhall Garden, situat on the margin of the North River."* In 1785 an act of incorporation was obtained by St. Peter's Church from the State of New York, and early in 1786 a lot was purchased in Barclay-street to erect the first Catholic church in New York. On the Feast of St. Charles Borromeo, patron of his Catholic Majesty, the Spanish ambassador laid the corner-stone, and his sovereign, Charles III., allotted a considerable sum to aid in erecting the holy temple. The French consul, Mr. St. John de Crevecœur, was also one of its chief benefactors.

At this epoch Father Farmer continued to be the vicar for New York of Father John Carroll, the prefect-apostolic; but he did not reside there permanently, and other priests actually settled there exercised the functions of the ministry. In the month of October, 1784, Father Charles Whelan, an Irish Franciscan, arrived at New York, and asked Father Farmer to be employed as a missionary. Father Whelan had been a chaplain on board one of the vessels in Admiral de Grasse's fleet, which was defeated by Admiral Rodney on the 12th of April, 1786, and was taken prisoner in that great naval battle. After revisiting Ireland he came over to America with his two brothers, whom he induced to settle there. Father Whelan had his ecclesiastical recommendations in regular form, but he had no approbation from the Congregation of the Propaganda at Rome, and

* History of the Churches of New York, p. 533.

at that period the apostolic-prefect was authorized to grant faculties only to such as were sent by the Propaganda. This restriction seemed very embarrassing to Father John Carroll, who used every endeavor to obtain more ample faculties from Rome. Yet the measure was dictated by prudence; it sheltered the United States from priestly adventurers, and it would have saved Father Carroll himself many trials and chagrins if he had not solicited the removal of a restriction really beneficial to the future of the Church. Father Whelan accordingly at first obtained only power to say Mass; but availing himself of the powers he had in Ireland, he proceeded to hear confessions and celebrate marriage. This led to a long struggle between him and Father Farmer, in which the latter's authority was not always respected. At last, in the month of July, a rescript of the Propaganda arrived, and enabled Father Carroll to regulate the position of Father Whelan.

But scarcely had the affairs of the Church in New York seemed to be restored to tranquillity, when new troubles arose to sadden it. Towards the close of 1785, a second Irish Franciscan, Father Andrew Nugent, arrived at New York, and endeavored to force himself on the ecclesiastical authorities. As he was a better preacher than Father Whelan, the laity immediately took the preacher's part,* and asked Father Farmer to withdraw Father Whelan. The good Jesuit having endeavored to pacify them, the trustees threatened to apply to the Legislature to obtain a law enabling them to dismiss a clergyman, when they became

* "A good preacher, alas! is all that some want, who never approach the sacraments," wrote Father Farmer. At this time, the Catholics of New York took steps to get from Ireland Father Jones, a Franciscan at Cork, who was called a "great preacher." But that religious did not yield to their entreaties. "The different sectaries have scarce any other test to judge of a clergyman, than his talents for preaching, and our Irish congregations, such as New York, follow the same rule," wrote Father Carroll, on the 15th of December, 1785. Campbell, in U. S. Catholic Magazine, vi. 102.

dissatisfied with him. All attempts at conciliation proved useless, and at Christmas, 1785, the trustees decided that the Sunday collection should no longer be given to Father Whelan. This was the only resource of the missionary, and after remaining at his post till the 12th of February, 1786, he resolved to leave New York, and join his brother at Johnstown, forty-five miles from Albany. Father Whelan intended to return at Easter, but affairs were not arranged in the interval, and the prefect, whose confidence he had preserved, empowered him to found a mission in Kentucky.

By the retreat of Father Whelan, Father Nugent's party triumphed, and hoped to have their favorite as pastor. The latter, disregarding his want of regular powers, announced that he would hear confessions; and Father Farmer, announcing this imprudent conduct to the Very Rev. Mr. Carroll, formally requested the suspension of Father Nugent. But it seems that the Prefect-apostolic preferred to temporize, for fear of greater scandals, in case the priest openly disowned his authority. This melancholy condition of affairs continued till November, 1787, when Father Carroll committed the parish of New York to Father William O'Brien, a Dominican Father from Dublin. Father Nugent remained at New York, though without exercising the ministry, and Bishop Bayley found on the minutes of St. Peter's Church, that in 1790 the trustees made a collection to pay the passage of their ex-pastor, who embarked for France in the Télémaque.*

We must avow that nothing is more sad than the commencement of the Church in New York. Disobedient priests, rebellious and usurping laymen! But this picture should serve as a lesson to American Catholics, as Mr. Campbell justly observes: "It will show the pernicious tendency of the trustee system, to remark, that at the period of this presumptuous interference of the

* Bayley, Catholic Church in New York, p. 49.

trustees of the Catholic congregation of New York with the spiritual government of the Church, they were not in possession of an edifice of their own in which to perform divine worship, but were under the necessity of hiring a room for the purpose."* Yet, of a Catholic population of one hundred, about forty approached the sacraments; and, to maintain the devotion of this little nucleus of the faithful, Father Farmer made frequent journeys to New York. He continued these periodical visits till shortly before his death, which occurred at Philadelphia in 1786; and after him, Father O'Brien succeeded in extending piety and pacifying the troubled minds. Thus, amid the cockle, the good grain showed itself at New York; and in spite of the pretensions and exactions of the trustees, we cannot refuse them a certain merit for preserving the name of Catholics amid the jarring sects of Protestantism, and for having built the first church, which, for twenty-three years, was the only shrine of the faith in New York.† But were they really Catholics? We might almost doubt it, from the writings of the best known of them, Hector St. John de Crevecœur.

This personage, born at Caen, in Normandy, of a noble family, in 1731, probably bore the name of St. Jean; and his long stay in England and America doubtless induced him to adopt that of St. John. At the age of sixteen, he went to England, and thence, in 1754, to America, where he displayed great energy as a pioneer. But when the Revolution broke out, he lost much by the ravages of the tories and Indians. Wishing to return to Europe in 1780, he obtained a safe-conduct to go to New York, then in the hands of the English. Yet he was detained as a pris-

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* U. S. Catholic Magazine, vi. 148.

† The first trustees were Hector St. John de Crevecœur, Consul of France, Jose Roiz Silva, J. Stewart, and Henry Duffy. The first Mass was said in St. Peter's by Father Nugent, November 4th, 1786. The sacristy, portico, and pews were not finished till 1792.

oner for three months, and having reached France by the way of Ireland, was appointed, by the Minister of the Marine, French Consul at New York. He accordingly returned to that city on the 19th of November, 1783, and his first care was to call upon Mr. William Seton, the father-in-law of the future foundress of the Sisters of Charity at Emmetsburg. Mr. Seton had rendered great service to Mr. St. John, in 1780, in obtaining his release from prison, and the latter now sought to obtain tidings of his wife and children, whom he had left on his farm; but he had the affliction to learn that during his absence his wife had died, his house been burnt, and his children carried off by the Indians. His children, however, carried finally to Boston, had been recovered by Mr. Seton, and were restored to their father's arms. During his stay abroad, he published in English his "Letters of an American Farmer," of which he issued also a French edition, dedicated to the infamous Abbé Raynal. In this book, Mr. St. John shows himself an adherent of the philosophic school, and profoundly indifferent to religion. He advances this religious indifference as the striking point of the American character, and pleasantly details its advantages. Such were the sentiments of the president of the trustees of the first Catholic church in New York; and we need not wonder if the body showed itself rebellious to its pastor.*

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* Letters of an American Farmer, written to a friend in England, by Hector St. John, a Farmer in Pennsylvania. The letters are addressed to W. S***n, Esq. (William Seton), and the dedication (dated Albany, May 17, 1781) to General Lafayette. The French edition is edited by the elder Lacretelle. The work ran through several editions, and was much enlarged. He also wrote "Voyage dans la Haute Pennsylvanie," Paris, 1801. The Dictionnaire Historique de Bouillet transforms him into "Sir John de Crevecœur, an American Economist." He returned to France in 1793, and died in 1813.

CHAPTER XXIII.

STATE AND DIOCESE OF NEW YORK—(1787–1813.)

Father O'Brien and the yellow fever in New York—The negro, Peter Toussaint—The Abbé Sibourg—Fathers Kohlmann and Fenwick—Erection of an episcopal See at New York—Rt. Rev. Luke Concanen, first bishop—His death at Naples—Father Benedict Fenwick, administrator—The New York Literary Institution—Father Fenwick and Thomas Paine—Father Kohlmann and the secrecy of the confessional.

The rising Church of New York, so vexed for some years, at last found rest under the pastoral care of Father William O'Brien, of the Order of St. Dominic, whom the prefect-apostolic, towards the close of the year 1787, sent to replace Mr. Nugent. Father O'Brien was a highly zealous and intelligent priest, who knew how to fulfil his duties so as to edify his flock and please his ecclesiastical superior. Soon after becoming pastor of St. Peter's he proceeded to Mexico, in order to solicit aid for the completion of his church, and seems to have been replaced during his absence by the Rev. Nicholas Rourke, whose name appears in the New York City Directory from 1790 to 1792.* The Archbishop of Mexico at this time, Don Alonzo Nuñez de Haro, had been a fellow-student of Father O'Brien's at Bologna, in Italy, and the prelate received the missionary with the greatest cordiality. Bishop Bayley found in the proceedings of the trustees that Father O'Brien collected in Mexico four thousand nine hundred and twenty dollars; and that he brought besides several beautiful paintings, with which he adorned his church, and a noble donation of one thousand dollars made him by the

* New York City Directory for 1791, '2, and 1792, '3.

Bishop and Chapter of Puebla de los Angelos, that happy city which holds the body of the Blessed Sebastian de la Aparicion, the only beatified servant of God whose body reposes in North America. This was not the only occasion when the clergy and Catholics of Mexico have displayed their generosity to their brethren in the faith in the United States. Some years since, the Rt. Rev. Magloire Blanchet, Bishop of Nesquely, and the Rt. Rev. John Timon, Bishop of Buffalo, successfully appealed to Mexican charity for the necessities of their dioceses, as did also the Jesuit Fathers, De Luynes and Maldonado, in behalf of the college of their Order in the city of New York. These are facts which should remain in the memory of the faithful, and inspire lasting gratitude for their fellow Catholics of Mexico.

Father O'Brien displayed all the qualities of a good pastor, whether in preaching the word of God to the faithful, or in visiting the sick during the ravages of the yellow fever, which for a time yearly desolated New York. The scourge was most severe in the summers of 1795 and 1798, and the good Father multiplied himself so as to leave none of his dear parishioners without religious succor.* Among them he found a compassionate being, ever ready to devote himself to the care of the sick, in the person of a young negro, full of more piety and virtue than Mrs. Stowe could pour into the hero of her tale. But it was not in the chill of Protestantism that Peter Toussaint found the source of his charity. He did not, perhaps, constantly read and as constantly misunderstand the Bible; but he nourished his soul daily with the "Imitation of Christ," and put it in practice. He did not set himself up as a revolutionist, exciting a war of races; but he spoke to men of his color, more of their duties than of

* The victims of the fever in 1798 were two thousand and eighty-six, of whom eighty-six were interred at St. Peter's. Hardie's account of the malignant fever; New York, 1799. This gives, however, an imperfect idea of the number of deaths among the Catholics, as many were buried in the Potter's Field.

their rights, and his name deserves to be known and esteemed by all American Catholics, as it has been for sixty years by the whole population of New York.

Peter Toussaint was born in 1766, on the plantation of Latibonite, parish of St. Mark, in the island of St. Domingo. Son of a slave, himself a slave, he soon became the confidential servant of his master, Mr. John Berard; and when the revolution broke out in the island, the latter brought him to New York, where he left him with Madame Berard while he returned to the West Indies to collect the wreck of his fortune. But Mr. Berard died on the voyage, leaving his wife without any resources at New York. Toussaint was the sole support of his mistress, and he resolved to devote the whole fruit of his toil to her maintenance. He was very expert as a ladies' hairdresser, and by his intelligence and politeness he soon became the fashionable hairdresser to the best society in New York. Madame Berard, wishing to be no longer dependent on her slave's purse, subsequently married one of her countrymen, Mr. Nicolas, who, after being a rich planter in St. Domingo, was reduced to play the violin in the orchestras. Toussaint, however, did not consider himself exonerated from his duty to his mistress, and continued to place in her hands, no less eagerly than delicately, all his savings. Besides this, Toussaint found time to visit the sick in their houses, and the incidents related of his charity are as numerous as they are touching. One day he learned that a poor priest, just landed, was languishing alone in a garret, a prey to the typhoid fever. Toussaint repaired to the spot, brought the sick man down to the street in his arms, procured a carriage, took him to his house, and nursed him till he recovered. At another time the yellow fever was ravaging New York, and raged so violently in Maiden Lane that the police barricaded the ends of the street and caused the survivors to remove. Toussaint heard that a woman had been abandoned in one of

the houses; he crossed the barrier, and took his place by her bedside, lavishing every care upon her.

In 1810 Madame Nicolas, on her death-bed, emancipated her faithful slave, and God blessed Toussaint's charity by enabling him to acquire a modest competence. He devoted the greater part of his income to good works, and not content with giving himself, he was always ready to go round with subscription lists for churches, convents, orphan asylums, any thing that concerned religion and charity. When he thus solicited alms for others, he knocked at the doors of his old customers; and donations of many Protestant families to works essentially Catholic are due to the influence of Toussaint. Thus he lived doing good till the age of eighty-seven, and we are assured that for sixty years he never failed to hear Mass every morning. Having survived his wife and children, he left the principal part of his property to a lady who had been one of his kindest patrons, but whom an unfortunate marriage had reduced to the utmost misery. He died as he had lived, on the 30th of June, 1853, and a rich Protestant lady who attended his funeral thus describes it in a private letter to a friend:

"I went to town on Saturday to attend Toussaint's funeral. High Mass, incense, candles, rich robes, sad and solemn music, were there. The Church gave all it could give to prince or noble. The priest, his friend, Mr. Quin, made a most interesting address. He did not allude to his color, and scarcely to his station; it seemed as if his virtues as a man and a Christian had absorbed all other thoughts. A stranger would not have suspected that a black man, of his humble calling, lay in the midst of us. He said no relative was left to mourn for him, yet many present would feel that they had lost one who always had wise counsel for the rich, words of encouragement for the poor, and all would be grateful for having known him.

"The aid he had given to the late Bishop Fenwick, of Boston,

to Father Powers, of our city, to all the Catholic institutions, was dwelt upon at large. How much I have learned of his charitable deeds which I had never known before! Mr. Quin said: 'There were left few among the clergy superior to him in devotion and zeal for the Church and for the glory of God; among laymen, none.'"

Another Protestant lady, Mrs. H. F. Lee, has written the life of the venerable negro, to whom she not inaptly applies the expression of the old English author, Thomas Fuller: "God's image carved in ebony."* The abolitionists of Boston justly extol the virtues and intelligence of Toussaint, and his merit must have been of no ordinary character when his being a Catholic did not put him on the index of New England Puritanism. For us, who know that men, all equal before God, may be unequal on earth, we admire piety wherever it shines forth, in the heart of the slave as in the soul of a king.

Father William O'Brien, so devoted in the hour of pestilence, was no less sensible to the importance of giving children a Christian education, and in 1800 he opened a free-school in St. Peter's Church, which soon numbered five hundred pupils. About the same time the Rev. Matthew O'Brien arrived from Ireland, and was attached to the same parish in New York. The latter enjoyed a high reputation in Ireland as a preacher, where a volume of his sermons had been published.† He was consulted by Mrs. Seton in the long indecision which preceded her conversion, and he enlightened her by written arguments in reply to the treatises which Dr. Hobart wrote to retain that virtuous lady in error. We have already related the life of Mother Seton, the venerable foundress of the Sisters of Charity at Em-

* Memoir of Pierre Toussaint, born a Slave in St. Domingo; by the author of Three Experiments in Living, etc., etc.; third edition. Boston, Crosby & Nichols, 1854.

† Sermons on some of the most important subjects of morality and religion; by the Rev. Matthew O'Brien, D. D. Cork, James Haly, 1798.

metsburg. The Rev. Dr. Matthew O'Brien had the consolation of receiving her abjuration in St. Peter's Church on Ash Wednesday, March 14, 1805; on the 25th she made her first communion in the same church, and on the 26th of May received confirmation at the hands of Bishop Carroll.*

In 1805 the Abbé Sibourd was an assistant pastor at St. Peter's. This ecclesiastic came from Europe about 1798, but we do not know in what parish the Bishop of Baltimore placed him before 1805. He became for a time confessor and director of Mother Seton, and it was in consequence of his representations to Bishop Dubourg that the latter earnestly urged the pious convert to leave New York for Baltimore. When Dr. Dubourg was consecrated to the See of New Orleans, he persuaded his friend to accompany him to his diocese, and in 1820 Mr. Sibourd was Vicar-general of New Orleans. On the 25th of March, 1824, he acted as assistant to Monseigneur Dubourg at the consecration of Bishop Rosati, which took place in the parish Church of the Assumption; and when the former prelate left America in 1826 to fill the episcopal See of Montauban, Mr. Sibourg also returned to France, and died Canon of Montauban. Among the letters of the Rev. Simon Bruté, the future Bishop of Vincennes, is a letter dated in 1811, with the following passage: "Mr. Dubourg will go to New Orleans as spiritual administrator, as Mr. Sibourd absolutely persists in refusing."

It is impossible to follow exactly the changes in the clergy at New York; yet it is certain that in 1805 a Rev. Dr. Caffrey exercised the holy ministry at St. Peter's. In 1807 the Rev. Matthias Kelly and Rev. John Byrne also resided at New York, and their names figure in a list of subscribers to Pastorini's His-

* The Rev. Wm. O'Brien continued to act in New York till his death on the 14th of May, 1816, though not apparently as pastor. Dr. Matthew O'Brien, however, left New York in consequence of difficulties which arose, and died at Baltimore on the 20th of October, 1816.

tory of the Church, published by Bernard Dornin in that year. These two ecclesiastics probably left the city in the following year, and were replaced by two Jesuits from Georgetown—Father Anthony Kohlmann and Father Benedict Fenwick—who came with four members of their Order to found a college. The former, born in Alsace on the 13th of July, 1771, went to Russia in 1805 to solicit admission into the Society of Jesus, and after his two years' novitiate, was sent to America by the Superior-general, Gabriel Gruber. The latter, born in Maryland on the 3d of September, 1782, was one of the first to enter the Jesuit novitiate opened at Georgetown in 1806, and was raised to the priesthood in the following year. On arriving at New York the two Fathers hoped soon to be gladdened and comforted by the presence of a bishop. Monseigneur Carroll had long solicited the division of his immense diocese, and by his brief of April 8, 1808, Pope Pius VII. had acceded to the request by erecting Baltimore into a metropolitan See, and creating new Sees at Philadelphia, New York, Boston, and Bardstown.

Father Luke Concanen, of the Order of St. Dominic, who was discharging at Rome the functions of prior of St. Clement's and librarian of the Minerva, was elected Bishop of New York, and received episcopal consecration on the 24th of April, 1808, at the hands of Cardinal Antonelli, prefect of the Propaganda. Bishop Concanen was born in Ireland, but at a tender age was sent to receive the white habit in Lorraine, in the convent of the Holy Cross, belonging to the Irish Dominicans, from which, at the expiration of his novitiate, he was removed to St. Mary's, in the Minerva, commonly called "the Minerva" in Rome. At the termination of his "college" course of theological studies, during which he had acquired great distinction, he was selected to be professor in St. Clement's,* the college of

* At the epoch of the so-called Reformation, there were in Ireland forty-three Dominican convents, of which twenty-three had been founded during

the Irish Dominicans in the same capital, and then commenced that brilliant career in Rome which ended in his nomination by the Holy See, first, to the See of Kilmacduagh in Ireland, and afterwards to that of New York, then erected for the first time into a diocese. The reasons which may have influenced the Holy See in making choice of Dr. Concanen for promotion to such a high office in the Church may be easily explained. For several years previously he had filled the office of Theologus Casanatensis, a chair founded at the Minerva in connection with the celebrated library there instituted and endowed by the munificence of the illustrious Cardinal Casanate. It may be mentioned that according to the terms of this foundation there were usually six cathedratici and theologi, one being selected from each of the great provinces of the Order of Preachers in Europe; viz., France, Spain, Italy, Germany, Great Britain and Ireland, and the Low Countries, or Poland. The Cardinal was devotedly attached to the doctrines of St. Thomas Aquinas, and among the qualifications, therefore, for the office which he thus instituted, a Mastership—that is to say, a Doctorship, acquired by teaching the course of St. Thomas—was indispensably necessary. Some of the ablest men that Rome has seen, continued to represent their respective countries and languages in the office alluded to up to the period of the first French Revolution, and not the least among them was the representative of the Hibernian Dominicans, Dr. Luke Concanen. While residing at the Minerva in the capacity just mentioned, Dr. Concanen became agent to the late Dr. Troy, Archbishop of Dublin, and subsequently to

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the thirteenth century. St. Clement's, together with St. Sixtus's, was made over by a general chapter of the Order shortly after the suppression of convents in Ireland to the Hibernia Dominicana, for the purpose of educating missionaries for this country. A similar one was founded in Lisbon, and another in Lorraine (now no longer in existence), and these were the means of preservation of the Dominican Order in Ireland during the days of persecution.

all the bishops of Ireland. It might be said that such was the high esteem in which he was held at the Propaganda while thus engaged, that he either altogether influenced or certainly had a part in advising every appointment that was made for Ireland and the British colonies.

It may be worth recording that Dr. Concanen was well known in Rome also as a preacher in the Italian language—a rare thing for a foreigner to succeed in, or even attempt. Between his duties at the Minerva in his double capacity of Theologus Casana tensis and Socius (or Secretary) for his own province of Ireland to the head of the Order, and the agencies he had to discharge at the Sacred Congregations, he was brought into immediate and constant contact with the principal authorities at Rome, and it is therefore not surprising that he should have been solicited on various occasions to accept such a mark of favor as a mitre. His motive for declining the honor was that his health began to suffer from the effects of an attack of dysentery, and he dreaded coming to encounter the damp climate of Ireland. In 1810 he accepted that of New York in preference to the one offered him in his native land, on account of the southern latitude of the former and the favorable account he had received of its climate. Probably the disturbed state of Italy, then overrun with invading and hostile armies, had its weight in inducing him to leave the city in which his heart was centred, and where he had resided for nearly forty years.

He had long taken an interest in the American missions, and it was chiefly by his advice that the first convent of Dominicans had been founded in Kentucky in 1805, and he constantly, as long as he lived, showed himself a generous benefactor of that house. When nominated to the See of New York he accepted, believing that his health would there enable him to discharge the onerous duties which the episcopacy in a newly-erected See

would impose upon him.* He set about his preparations, intending, as soon as he took possession of the new diocese, to call in missionaries of his Order. Unfortunately, death struck him down before he could leave Italy, and this premature death, which for eight years deprived New York of a bishop, defeated entirely the project of a foundation of the Dominicans.

Soon after his consecration Bishop Concanen proceeded to Leghorn, in order to proceed to his See; but, as he wrote to Archbishop Troy, "after remaining four months in Leghorn and its environs, at a hotel, and expending a very considerable sum of money, I was under the necessity of returning to this city (Rome). You will do me a singular favor in procuring me some information from Dr. Carroll. I wish to know what assignment or provision there is for the support of the new bishop. You will oblige me by any information on this head before my departure from hence, which will be God knows when."†

As Father Kohlmann remarks in one of his letters, the bishop, had he known the utter absence of any provision, would not, in his feeble health, have attempted to take possession of the See; but of this he was unaware, and believing the task not beyond his strength, tried all means in his power to repair to his beloved flock; but the unhappy circumstances of wars and revolutions always prevented him from attaining the end of his most ardent desires, till at length he had reason to believe, after a series of disappointments and expenses, that the long-wished-for period had arrived which would enable him to obtain a passage to America. Naples was the port from which he contemplated sailing, whither he repaired in order to avail himself of the opportunity of a vessel there bound for the United States. He had already secured his passage, when the government of Naples,

* Letter of Father Robert A. White, O. S. D., of Dublin, the nephew of Bishop Concanen, who has kindly furnished the information.

† Letter of Father Kohlmann, communicated by Father G. Fenwick, S. J.

informed of his arrival and intention, arrested him as a prisoner and ordered him, under the severest penalties, not to embark in any vessel. This disappointment is thought to have affected him so sensibly, on seeing himself probably debarred from ever being able to consecrate the remainder of his days to the welfare of his flock, that he fell dangerously ill, and in a few days after, not without suspicion of poison, terminated his exemplary and edifying life in the great convent of St. Dominic, in the city of Naples, on the 19th of June, 1810. There, too, on the following day, were celebrated the funeral obsequies of the first Catholic Bishop of New York, whose desire of being useful had induced him, at the age of nearly seventy, to take the resolution of coming to this country, after having resided nearly forty years at the Court of Rome, where he had rendered signal and important services to the Church in England and Ireland.*

By his will, made doubtless before his consecration, he bequeathed to the Dominican Convent of St. Rose, in Kentucky, his rich library and a legacy of twenty thousand dollars; and these were also lost to the diocese of New York. The Sovereign Pontiff learned with deep grief the death of a prelate whom he honored with the title of friend. Pius VII. was then the prisoner of Napoleon, and in this situation could not proceed to a new nomination. The See of New York, accordingly, remained vacant, before ever having been occupied; and it was only in 1814, when the Holy Father returned to Rome, in the plenitude of his power and liberty, that he gave a successor to Bishop Concanen.

During this long and sad widowhood of the Church of New York, Father Anthony Kohlmann, and subsequently Father Fenwick, exercised the functions of Vicar-general.

Of the state of Catholicity in New York at the period when it

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* Notice in the N. Y Commercial Advertiser, October 6, 1810.

was thus deprived of its pastor, we find an account in the letter of Father Kohlmann of the 21st of March, 1809. "Three months ago," he writes, "Archbishop Carroll, with the agreement of our worthy Superiors, sent me to New York to attend the congregation, together with the diocese, till the arrival of our Right Rev. Bishop, Richard Luke Concanen, lately consecrated at Rome. This parish comprises about sixteen thousand Catholics, so neglected in every respect, that it goes beyond all conception." This Father, with his zealous coadjutor, immediately began to improve St. Peter's, and excite the piety of the faithful. Their efforts were not unrewarded. Ere long, he wrote, consolingly: "The communion-rail daily filled, though deserted before; general confessions every day (for the majority of this immense parish are natives of Ireland, many of whom have never seen the face of a priest since their arrival in the country); three sermons, in English, French, and German, every Sunday, instead of the single one in English; three Catechism classes every Sunday, instead of one; Protestants every day instructed and received into the Church; sick persons attended with cheerfulness at the first call, and ordinarily such as stand in great need of instruction and general confessions; application made at all houses to raise a subscription for the relief of the poor, by which means three thousand dollars have been collected, to be paid constantly every year."

The increased number of the faithful in New York called loudly for the erection of a new church, and Father Kohlmann did not shrink from undertaking it. A large plot of ground was purchased in what was then the unoccupied space between Broadway and the Bowery road, and here "the corner-stone was laid by the Rev. Mr. Kohlmann, Rector of St. Peter's Church, and Vicar-general of the diocese, amidst a large and respectable assemblage of citizens, exceeding three thousand," on Thursday, the 8th of June, 1809; and, in conformity with the suggestion

of the venerable Archbishop Carroll, the new church was called St. Patrick's.

Father Kohlmann hoped to conclude the church before* the end of the year, but owing to various delays, the Cathedral of St. Patrick was not consecrated till Ascension-day, 1815, when the illustrious Dr. Cheverus, Bishop of Boston, performed that ceremony, the mayor and aldermen of the city taking part in the procession, with the trustees of St. Peter's, who directed the temporal affairs of the new church till 1817, when the Legislature, by a special act, created a new board of trustees for the Cathedral.†

Although the functions of the parochial ministry must have filled up the days of Father Kohlmann and Father Fenwick, the two Jesuits did not lose sight of one great object of their coming—the education of youth. They had brought with them four young scholastics of their order, Michael White, James Redmond, Adam Marshall, and James Wallace; and early in 1809 opened a school, the basis of a future college. Lots in front of the Cathedral were purchased as a site, and in July, Father Kohlmann wrote: "As to our school, it now consists of about thirty-five of the most respectable children of the city, both Catholics and of other persuasions, among whom four are boarding at our house, and in all probability we shall have seven or eight boarders next August." This school was transferred to Broadway in September, but in the following year removed to what was then the country, the corner of Fifth Avenue and Fifteenth-street. This rising college now assumed the name of The New York Literary Institution, and was the instrument of immense good. A biographer of Bishop Fenwick, speaking of its usefulness, remarks: "The New York Literary Institution, under

* U. S. Catholic Almanac, 1850, p. 59.

† The acts bear date April 11 and April 14, 1817. The Roman Catholic Benevolent Association was incorporated about the same time.

his guidance, reached an eminence scarcely surpassed by any at the present day. Such was its reputation, even among Protestants, that Governor Tompkins, afterwards Vice-president of the United States, thought none more eligible for the education of his own children, and ever afterwards professed towards its president the highest esteem."

The teachers were talented men, and Mr. Wallace, who was an excellent mathematician, compiled a very full treatise on Astronomy and the Use of the Globes,* one of the first contributions of the Society of Jesus in America to exact science, a field in which Fathers Curley, Sestini, and others, have since so successfully labored. Besides those already named, Father Peter Malou, and Mr. Joseph Gobert, lay teacher, aided in the work of instruction.

It soon became, however, painfully evident to Fathers Kohlmann and Fenwick, that in the actual position of the society, it was impossible for them to carry on the college. At this time, it will be remembered, the illustrious Pontiff, Pius VII., had not restored to the Christian world the Society of Jesus; it existed in Russia, Sicily, and America, but the distance between these countries prevented its development, and even ready intercourse.

As soon as the fact became known, Archbishop Carroll and his holy coadjutor were deeply grieved, though both felt the propriety of the step. The college actually contained seventy-four boarders in 1813, and the prelates sought, if possible, to maintain it, if the Jesuits withdrew. Father John Grassi, then Superior of the American Jesuits, in a letter to Father Kohlmann, exposes

* A New Treatise on the Use of the Globes and Practical Astronomy, by J. Wallace, member of the New York Literary Institution. New York: Smith & Forman, 1812, 512 pp. James Wallace, born in Ireland, about 1783, died on the 15th of January, 1851, at the age of sixty-eight, in Lexington District, South Carolina. He was for many years Professor of Mathematics in the college at Columbia, S. C., occasionally, however, exercising the ministry.

the interest felt concerning this institution of learning: "The Rev. Mr. Maréchal, a Sulpitian, paid a short visit to this college (Georgetown). It is confidently asserted that he is to be Bishop of New York, and the great concern he showed for the Literary Institution confirms me in this idea. I exposed to him our situation, the want of members, and he was sensible that such an institution is *onus insupportabile* for us, in our present circumstances, and for several years to come. I consulted again, quite lately, the Most Rev. Archbishop Carroll on this very subject; and he answered, that as the want of proper persons to carry it on is evident, this ought to be represented to those who are concerned in it."

The Fathers could not foresee the speedy restoration of their Society, nor its subsequent wonderful progress. In the summer of 1813, they retired from the direction of the college, in which they had endeared themselves to their pupils and won the admiration of the best families in the city, Protestant as well as Catholic.

Another religious order was at this moment in the city of New York, and to their care the Fathers of St. Ignatius resigned the care of the college which they had created. This order was the monks of La Trappe, of whom we shall speak hereafter. Meanwhile, we return to the apostolic labors of the Fathers of the Society of Jesus.

The two eminent Jesuits, Father Benedict Fenwick and Father Anthony Kohlmann, were only a few months at New York, when they were called to the death-bed of one of the greatest enemies of the Church of Jesus Christ, the infidel who played in America the part of Voltaire in France, and who had the odious glory of creating in the New World a school of anti-Christian philosophy. The visit of the two priests inspired the dying man with no salutary reflections. He was already abandoned by God, and given up to despair; but the details of this interview, nevertheless, de-

serve to be known, to show to what an awful state of degradation impiety falls, when in the presence of death.

Thomas Paine, born in Norfolkshire, England, on the 29th of January, 1737, was successively a staymaker, a political writer in America, an envoy from Congress to Louis XVI., and finally, representative of Calais at the National Convention. This cosmopolitan philosopher, who did not even speak French, nevertheless sat as judge on the king, whose favor he had gone to seek eleven years before. Returning to private life, Paine wrote in France his infamous work, "The Age of Reason," in which he attacks revelation, and preaches up natural religion. His dissolute life having discredited him at Paris, he returned to the United States, at the commencement of the present century. Here he published works hostile to religion, and died, consumed by his debaucheries, at Greenwich Village, near New York, on the 8th of June, 1809.

A fortnight before his death, the philosopher, seeing himself abandoned by his physicians, was plunged into a gloomy despair. Amid the silence of the night, he was heard crying, "Lord! help me! My God, what have I done to suffer so? But there is no God. Yet, if there is a God what will become of me?" He could not bear to be left alone, and begged to have at least a child near the bed, in which he wallowed in abject filth. Seeking new remedies in every direction, Paine saw a Shaking Quakeress, whom Father Fenwick had baptized some weeks before; and she told him that no one but a Catholic priest could do him any good. The wretched freethinker, who cared only for his body, immediately believed that a priest might prolong for a few days his wretched existence; and he immediately sent for Father Fenwick. The latter, who was then only twenty-six years of age, dreaded his own inexperience, and begged his colleague, Father Kohlmann, to accompany him, and the two Jesuits proceeded to the house of the infidel. But as soon as Paine

saw his error—as soon as he heard his pious visitors speak to him of his soul, instead of prescribing a remedy for his physical evils, he imperiously silenced them, refused to listen, and ordered them out of the room. "Paine was roused into a fury," wrote Father Fenwick, giving an account of this interview: "he gritted his teeth, twisted and turned himself several times in his bed, uttering all the while the bitterest imprecations. I firmly believe, such was the rage in which he was at this time, that if he had had a pistol, he would have shot one of us; for he conducted himself more like a madman than a rational creature. 'Begone,' says he, 'and trouble me no more. I was in peace,' he continued, 'till you came. Away with you, and your God, too; leave the room instantly: all that you have uttered are lies—filthy lies; and if I had a little more time I would prove it, as I did about your impostor, Jesus Christ.' 'Let us go,' said I then, to Father Kohlmann: 'we have nothing more to do here. He seems to be entirely abandoned by God!'"*

Thomas Paine soon expired, in the anguish of despair, having repulsed the ministers of Protestantism as obstinately as he drove away the Catholic priests. For him, as for Voltaire, death was the most fearful of trials; and the recollection of their blasphemies haunted both in their last moments, and made them endure by anticipation the tortures of another life. They knew only remorse, for their pride closed the way to repentance. In both cases, priests came with unequalled charity to save these souls from the flames of hell; for priestly devotedness braves the outrages of the dying infidel, as it does the miasma of contagion at the bed of the plague-stricken. In France, Voltaire has lost the glitter of his popularity; but in America, the wide-

* Death-bed of Tom Paine. Extract from a letter of Bishop Fenwick to his brother in Georgetown College. U. S. Catholic Magazine, v. 558. The Biographie Universelle mentions briefly his interview with two Catholic priests.

spread sect of infidels more and more honor the memory of Paine, as the greatest benefactor of humanity. The anniversary of his birth is celebrated by the partisans of his impiety. They assemble at gorgeous banquets and festivities: ladies, children, whole families, take part in these glorifications of atheism. They drink to the extinction of all religions, to the overthrow of all priesthood, and, blaspheming the name of God, dance on the very threshold of eternity.

Some years later, Father Kohlmann had occasion to render an important service to religion by firmly resisting the orders of a tribunal, which called upon him to reveal the secrets of the confessional. This affair, which produced a great sensation in the United States, suddenly arose, from a combination of very commonplace circumstances. A Catholic merchant, Mr. James Keating, entered a complaint, in the month of March, 1813, against a man named Phillips, and his wife, for receiving stolen goods, which belonged to him. Soon after, two negroes, Bradley and Brinkerhoff, were suspected of being the thieves; but before the trial came on, Mr. Keating recovered his property, and asked to have the case dismissed. This was out of the question; and on being asked his reasons, Keating stated that restitution had been made to him through the Rev. Mr. Kohlmann, who was immediately cited as a witness, to prove from whom he had received the stolen property. Father Kohlmann appeared, but declined to answer, denying the right of the court to question a priest as to facts which are unknown to him except through the confessional. He availed himself of the circumstance to set forth at length the doctrine of the Church on the sacrament of penance; and his discourse, heard with attention by a vast throng, was spread and commented on by the press, provoking passionate discussions on the part of several Protestant ministers. The question of the admissibility of the evidence, and of the right of exemption claimed by Father Kohlmann, were now a more im-

portant matter than the conviction of two negroes. A day was appointed for the argument of the point whether Father Kohlmann should be committed for contempt of court in refusing to answer. The pleading of the counsel, the deliberation of the judges, the thousand technicalities of American law, prolonged the affair for two months; and at last, on the 14th of June, 1813, the Honorable De Witt Clinton, Mayor of the city, and President of the Court of General Sessions, pronounced the decision of the court. After some reflections remarkable for the wisdom of their views and a spirit of liberality in favor of the Catholic religion, this distinguished man concluded that a priest could not be called upon to testify as to facts known to him only by virtue of his ministry; and his opinion concludes with these words:

"We speak of this question not in a theological sense, but in its legal and constitutional bearings. Although we differ from the witness and his brethren in our religious creed, yet we have no reason to question the purity of their motives, or to impeach their good conduct as citizens. They are protected by the laws and constitution of this country, in the full and free exercise of their religion; and this court can never countenance or authorize the application of insult to their faith, or of torture to their consciences."*

The principle maintained by Father Kohlmann was thus adopted by the tribunal; but it might, like any other solution of jurisprudence, be again called in question. However, in 1828, when De Witt Clinton was governor of the State, the Legislature of New York, in its Revised Statutes, adopted a clause which prevented any renewal of the attempt, by deciding that "no minister of the Gospel, or priest of any denomination whatsoever, shall be allowed to disclose any confessions made to him in his

* The Catholic Question in America:—Whether a Roman Catholic Clergyman be, in any case, compelled to disclose the Secrets of Auricular Confession. New York: Edward Gillespie, 1813, p. 114.

professional character, in the course of discipline enjoined by the rules or practice of such denomination."* Yet this law has no force beyond the limits of the State of New York; and a similar discussion, which, as we have seen, took place in Virginia in 1855, proves that other States need to imitate New York, and fill up this omission in their code.

Father Kohlmann published the whole proceeding, followed by a very full exposition of the doctrine of the Church on the sacrament of penance; and this book excited several refutations from the Protestant clergy. The most elaborate was that from the pen of the Rev. Charles H. Wharton,† who, after having been

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* R. S., Pt. iii., Ch. vii., Art. 8, Sec. 72.

It is an error in Cretineau Joly to represent this as a question of life or death for Catholicity. No: Catholicity would not be dead in America if the court had ordered the Jesuit to reveal the secret of the confessional. As Father Kohlmann would have refused, he would have been condemned to imprisonment for his contempt during the term of the court, and no longer. The law of 1828 has not been imitated in other States which have no law to protect the conscience of the clergyman; yet the recent affair at Richmond is almost the only example, since Father Kohlmann's, in which a court has sought to intrude between the priest and his penitent. The case in 1813 is important chiefly from the fact that it drew the attention of Protestants to the doctrines of the Church, and gave a wide circulation to Father Kohlmann's eloquent exposition.

† Charles H. Wharton, born in Maryland in 1748, was ordained in England in 1760. He was pastor at Worcester when, in 1783, he left his parish and came back to America. The next year he published "A Letter to the Roman Catholics of Worcester," to announce that he had gone over to Protestantism, and justifying the step. The Rev. John Carroll replied, in "An Address to the Roman Catholics of the United States of America, by a Catholic Clergyman," Annapolis, 1784; and this noble refutation confirmed the minds of Catholics, disquieted and mortified at Wharton's apostasy. That gentleman became Episcopal minister at Burlington, New Jersey, where he resided till his death in 1833, at the age of eighty-six. He was twice married, and died before the arrival of a priest for whom he had sent. Strange to say, the man who so combated confession, heard a confession and gave absolution in 1832. His Catholic servant-girl, dangerously sick, was begging for a priest; none could be found; and Mr. Wharton told her, "Although I am a minister, I am also a Catholic priest, and can give absolution in your case;" which he accordingly did. His controversy with Carroll is published under the title. "A Concise View of the Principal Points of Controversy between the

a priest for twenty-four years, fell, unhappily, into apostasy. This man, now quite aged, seeing the effect produced by "The Catholic Question," seized his envenomed pen to defame anew the faith of his ancestors. His pamphlet drew a learned reply from the Rev. S. F. O'Gallagher,* a Catholic priest of Charleston, to which Wharton retorted in a second pamphlet. The length and duration of this controversy show how widely had been spread the defence of Father Kohlmann; and the learned Jesuit followed up this work by a more extended publication, in refutation of the errors of the modern Arians, known in the United States as Unitarians.

In the widowed state in which the Church of New York languished, deprived of a bishop, Fathers Fenwick and Kohlmann neglected nothing to prevent the Church from suffering from the vacancy of the See; and as they had sought to provide for the education of young men, so, too, they actively endeavored to meet the wants of the other sex. We read in a letter of the Rev. Mr. Bruté to Bishop Flaget, on the 15th of April, 1812: "Two Irish priests have just arrived at New York; one of them of great merit, the archbishop says. With these two gentlemen came three Ursulines for Mr. Kohlmann, who wished to found a

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Protestant and Roman Churches, by the Rev. C. H. Wharton, D. D. New York, 1817."

* "A Brief Reply to a Short Answer to a True Exposition of the Doctrine of the Catholic Church touching the Sacrament of Penance, by S. F. O'Gallagher. New York, 1815."

In 1793, the Rev. Dr. O'Gallagher, a native of Dublin, was sent to Charleston by Bishop Carroll, and Bishop England calls him a man of extraordinary eloquence, of a superior intellect, and finely cultivated mind. "While zealously exercising the duties of the ministry, he was obliged to teach for his support. In the Life of the celebrated Attorney-general, Hugh Swinton Legaré, it is related that no competent Latin teacher could be found for this descendant of the Huguenots but Dr. O'Gallagher. This missionary was sent to Savannah in 1817, and some years after went to Louisiana." Bishop England's Works, iii. 251. Writings of Hugh Swinton Legaré, i. xii.

convent with them." These three religious, named Christina Fagan (Sister Mary Ann), Superior, Sarah Walsh (Sister Frances de Chantal), and Mary Baldwin (Sister Mary Paul), are the first who have resided in the diocese of New York. They came from the celebrated Blackrock convent at Cork, in Ireland, and were obtained by Father Kohlmann through Father Betagh, of London; and notwithstanding the short duration of their establishment, which did not exceed three years, they deserve that we should give a brief account of their too little known Institute.

From the destruction of the monasteries by Henry VIII. till the middle of the eighteenth century, Ireland possessed, so to say, no religious community of women; and, as is known, all Catholic teaching was forbidden, under the severest penalties. About 1760, a holy young woman, Miss Nano Nagle,* touched at the wants of the people, resolved to devote herself to the education of poor children, and secretly opened schools, first at Dublin, and afterwards at Cork. Some companions joined her in this good work; but, to give it permanence, it was necessary to bind them by the vows of religion, and following the advice of the Rev. Dr. Moylan,† afterwards Bishop of Cork, four of them set out for Paris, to make their novitiate with the Ursulines at St. Jacques. They began it on the 5th of September, 1769, and on the 18th of September, 1771, took possession of the house

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* Miss Nano Nagle, born at Ballygriffin, on the banks of the Blackwater, in 1728, belonged to a distinguished Irish family. She died April 26, 1784.

† Colonel Moylan, aid-de-camp to Washington during the Revolutionary War, was brother of this bishop. Washington attached him, for a time, to the person of the Marquis de Chastellux, major-general in Rochambeau's army; and the marquis says, in his memoirs, "Colonel Moylan is a Catholic. One of his brothers is Bishop of Cork, another a merchant at Cadiz, a third a merchant at L'Orient, a fourth at home, and a fifth studying for the priesthood." The Bishop of Cork had also a sister, Miss Louisa Moylan, who was the first to join the Ursulines on their arrival at Cork in 1771, where she died in 1842, at the age of ninety.

which had been prepared for their reception at Cork. It was not, however, till 1779 that they ventured to assume the habit of their order, so great was the dread of the penal laws under which Ireland then groaned.

Miss Nagle had not accompanied her companions to France, but had continued to direct her schools in Ireland, and on the return of the young Ursulines to Cork, joined the community of which she is regarded as the foundress. She soon, however, perceived that her vocation called her to devote herself exclusively to poor children, while the Institute of the Ursulines undertakes principally the education of the more wealthy classes. Miss Nagle accordingly left the Ursulines, and recruited new auxiliaries, who became, with her, the root of the Presentation order. It was only after her death, and in September, 1791, that Pope Pius VI. approved the object of the Institute, and recognized its existence. That of the Ursulines had been approved by Pope Clement XIV., on the 13th of January, 1773; so that the same lady has the glory of having founded two communities which now cover Ireland with convents, and which have more than twenty thousand girls in their academies and schools.*

The Ursulines of New York were incorporated by an act of the Legislature, on the 26th of March, 1814, and even prior to that, they had opened an academy and poor-school. But they had come to America on the express condition, that if in three years they did not receive a certain number of novices, they should return to Ireland. The Catholics were poor, vocations few, and among the young women who would have entered, none could furnish the dowry required by the Ursulines. They

* The Life of Miss Nano Nagle, Foundress of the Presentation order, by the late Right Rev. Dr. Coppinger, Bishop of Cloyne and Ross: Dublin, 1843. Dublin Review for 1844, p. 363–386. There were in Ireland, in 1844, four Ursuline convents, and thirty of the Order of the Presentation; and the number has greatly increased there and in the colonies since.

accordingly left New York at the expiration of the term fixed upon, and it was not till 1855 that religious of the same order, coming from St. Louis, restored to the diocese of New York the daughters of St. Angela. The convent of 1812 was situated near the Third Avenue, about 50th-street, and was afterwards occupied by the Rev. Mr. Huddard, a Protestant clergyman, as a boarding-school.*

The Ursulines had for some time as chaplains the Trappist Fathers, of whom we have spoken; but the stay of these sons of St. Beruard was only temporary. The storm of persecution drove them to the New World; and when the tempest had spent its fury, they returned to the European monasteries from which they had been driven. In 1791, the French Government having seized the property of the monks of La Trappe,† twenty-four of the religious, guided by Dom Augustine, sought a refuge at Val Sainte, in the canton of Fribourg, where they were nobly welcomed by the cantonal authorities. They arrived there on the 1st of June, 1791, and under the able administration of Dom Augustine, they had gathered their brethren, dispersed by the Reign of Terror, and sent colonies in various directions, when the invasion of Switzerland by a French army compelled the Trappists to abandon in all haste their holy asylum, in the month of February, 1798. They wandered in various parts of Bavaria and Austria, without finding a spot to rest their weary

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* The Ursuline order was founded in 1537, at Brescia, diocese of Verona, by Angela Merici, born in 1511, at Dezenzano, on the Lago de Garda. She died in 1540, and was canonized in 1807. She put her spiritual daughters under the protection of St. Ursula, who had, about 450, governed so many virgins, and led them to martyrdom.

† The Abbey of Our Lady of La Trappe is situated in the department of Orne, near Mortaque. Founded in the year 1140, and occupied by monks of the Order of Citeaux, it was reformed, in 1662, by the Abbé de Rancé. The name of La Trappe has since been given to all the monasteries which have adopted the reform of Abbé de Rancé. In 1791 there were at La Trappe fifty-five choir monks and thirty-seven lay-brothers.

heads, till at last the Emperor Paul I. promised them hospitality in his States, and the courageous monks arrived in Russia in August, 1799. But their quiet was not to be of long duration. The following year, the Czar issued a ukase, ordering all French emigrants to leave his States, and the Trappists resumed their route on the 13th of April, 1800. Austria closed its frontiers to Dom Augustine and his companions; they had humbly to ask a refuge from Protestant Prussia, which temporarily granted the favor so brutally refused by Catholic Austria. Then it was that the Trappists resolved to seek an asylum in America; and a party of them, under the guidance of Father Urban Guillet, embarked at Amsterdam for Baltimore on the 29th of May, 1803. They arrived on the 4th of September, and after a brief sojourn at Pigeon Hill, in Pennsylvania, set out for Kentucky in the month of July, 1805. The story of their labors in that State and in the neighborhood of St. Louis will find its place, in due time, in another part of this history.

Meanwhile, the horizon cleared for a moment on the Trappists in Europe. The deliverance of Switzerland, in 1804, soon permitted the monks to return to Val Sainte, and in 1805 Napoleon granted them authority to establish themselves in his empire. Mount Valerian, which rises at the gates of Paris, soon beheld a monastery of this austere order arise, and the dispersion caused by the Reign of Terror seemed repaired; but when the emperor began to persecute and imprison the Pope, he could not find accomplices in the fervent disciples of the Abbé de Rancé.

In 1810, Dom Augustine having made his monks solemnly retract the oath of fidelity taken to the constitution of the empire, Napoleon, provoked at the step, ordered all the houses of La Trappe to be closed, and the courageous abbot to be tried by court-martial. Dom Augustine would have been shot, but he succeeded in escaping to Switzerland; and thence, traversing Ger-

many, pursued by the imperial police, embarked at Riga for England, and then at London for the United States. There he found a second colony of Trappists awaiting him. Father Vincent of Paul, Superior of the house at Bordeaux, had left France with two monks and one Trappist nun, on the closing of the convents in 1810, and arrived at Boston on the 6th of August, 1811.

Bishop Cheverus received them with his usual goodness—lodged them in his house, and offered them a generous hospitality as long as they stayed at Boston. Father Vincent travelled to several parts to find a suitable abode, and choose among the lands offered to him. Pennsylvania presented nothing to suit him, and at last, with others of the brethren from Europe, he installed himself at Port Tobacco, in Maryland, on a tract selected by the Archbishop and the Sulpitians of Baltimore. The Trappists immediately began their agricultural labors, which were interrupted by disease; and these trials obliged them to retire to Baltimore, where the venerable Abbé Moranvillé, pastor of St. Patrick's, showed them the most generous hospitality.

Towards the close of 1813, Dom Augustine arrived at New York, and resolved to take up his residence in the neighborhood of that city. He accordingly ordered Father Urban to leave Missouri, and join him at New York. Father Vincent de Paul received the same instructions, and ere long all the American Trappists were united in a single community. Dom Augustine purchased for ten thousand dollars a large piece of property, and gave the house the form of an abbey. "Thirty-one poor children, almost all orphans, there found instruction and the necessaries of life. A community of Trappist nuns was founded by the same zeal, and supported by the same vigilance. Finally, at three or four miles distance, was an Ursuline convent, which derived great advantage from the arrival of Dom Augustine. These holy sisters had no priest to attend them; the persecution which drove the Trappists from the French empire gave them

many. *Omnia propter electos.*"* Father Vincent de Paul was appointed to go there every Sunday and holiday to hear confessions and say Mass.

The Trappist nuns, who also had a temporary establishment at New York, were founded in 1786, in Bas Valais, by Dom Augustine. This holy abbot, seeing that a host of nuns of various orders had been driven from France for their fidelity to their vows, resolved to gather these fragments of other institutes scattered in a foreign land. Under the new name of Trappist nuns, he reconstituted the Cistercian nuns; and as Humbeline, Sister of St. Bernard, had, by her example, induced the convent of Grully to embrace the observance of Citeaux, so Mademoiselle Lestrange generously seconded the zeal and projects of her brother. The austerities of the rule, moreover, allured the Princess Louise Adelaide de Condé, who became the Trappist Sister Mary Joseph; and her vocation was most precious to the whole order of La Trappe; for it was purely from respect for this grand-daughter of Louis XV. that the Czar permitted the fugitive Trappists to rest in his States. In all the vicissitudes of this period, the nuns of La Trappe felt every blow directed against the monks; and in this way several of the Sisters sought refuge at New York.

Meanwhile, the fall of Napoleon opened France to the Trappists, at the same time that it delivered the Church. Dom Augustine availed himself of the moment to restore to his native land the order of St. Bernard, convinced that his efforts would be more successful in the Old Word. Leaving Father Vincent de Paul, with six brothers, to wind up their affairs in New York, he embarked for Havre in October, 1814, with twelve monks, the Sisters, and pupils. Father Urban Guillet sailed at the

* Les Trappistes ou l'Ordre de Citeaux au XIX. Siècle, par Casimir Gaillardin, ii. 336.

same time for Rochelle, with fifteen monks; and in the following May the rest set sail for Halifax, whence they proceeded to France. By an accident, however, Father Vincent de Paul was left on shore, and founded La Trappe at Tracadie, in Nova Scotia.* During their stay in the United States, the Trappist nuns had formed several novices; but as these preferred not to leave the country, they obtained entrance among the Sisters of Charity, through the influence of Rev. Mr. Moranvillé.† The monks, too, had accessions; among others, a pastor from Canada, who took the name of Father Mary Bernard, and who effected much good in the West by his preaching.‡

Thus did the long vacancy of the See from 1810 to 1815 defeat the establishment of the Dominicans, Ursulines, and Trappists. Doubtless, had a bishop then watched over the interests of the diocese, religion would have prospered much sooner, and the prelate would have taken measures to secure the communities which had already planted their tents there. Napoleon, by persecuting the Church and imprisoning the Holy Father, caused fatal delay in the election of Bishop Concanen's successor; and if a single diocese, so remote from the centre of Christianity, had so much to suffer from the emperor's invasion of the rights of the Holy See, we may conceive their deplorable effects on the whole Christian world.

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* Louis Henri de Lestrange (Dom Augustine) was born in Vivarais, in 1754, and on his nomination as coadjutor to the Archbishop of Vienne, in 1780, retired to La Trappe, to become the saviour of the order during the revolution, and founder of the Trappist nuns. He died at Lyons, July 16, 1827.

† Sister Mary Joseph Llewellyn and Sister Scholastica Bean, of Emmetsburg, had been Trappist nuns. Another, unable to remain at Emmetsburg, from ill health, still survives.

‡ Louis Antoine Langlois Germain, born at Quebec, November 25, 1767, was ordained in 1791, and successively acted as Curate of Quebec, Pastor of Isle aux Coudres, and Chaplain, Director of the Ursulines. In 1806, he joined the Trappists at Baltimore, and died on the 28th of November, 1816, in high repute for sanctity and austerity.

CHAPTER XXIV.

DIOCESE OF NEW YORK—(1815–1842).

Right Rev. John Connolly, second Bishop of New York—Condition of the diocese—Sketch of the Rev. P. A. Malou—Bishop Connolly's first acts—His clergy—The Rev. Mr. Taylor, and his ambitious designs—Conversions—The Rev. John Richard—Spread of Catholicity—Death of Bishop Connolly—Very Rev. John Power, Administrator—Right Rev. John Dubois, third Bishop of New York—Visitation of his diocese—His labors for the cause of education—Controversies with the Protestants—Very Rev. Felix Varela—Rev. Thomas C. Levins—Difficulties with trustees—German immigration—Conversion of Rev. Maximilian Œrtel—Appointment of a Coadjutor—Death of Bishop Dubois.

The Society of Jesus, during the period in which the affairs of New York had been committed to its care, had labored with all the zeal which is characteristic of its sons; and nothing but the prolonged absence of a bishop and their own want of subjects had prevented their establishing foundations of permanent good. A second bishop had now been appointed to the See of New York, and the Fathers at that city only awaited his arrival to return to Maryland, where their order greatly needed their co-operation.

The choice of the Holy Father again fell on the Order of St. Dominic, and he chose Father John Connolly, then, like his predecessor, Prior of St. Clement's, to organize the new diocese of New York. The Right Rev. John Connolly was born on the banks of the Boyne, near Navan, in 1750, and was educated in Belgium. At an early age he proceeded to Rome, and there spent most of his life in the convents of his order. He was for many years the agent of the Irish bishops, and filled various chairs as professor. So great was his knowledge of divinity and

sacred learning, that he was selected by the Cardinal Bishop of Albano as the examiner of candidates for the priesthood. In all these varied duties he displayed the greatest ability and virtue, and is still remembered by his pupils—and many of them have been eminent in the Church—as a man of more than ordinary mildness and gentleness of character. His predecessor, as we have seen, had made inquiries as to the state of the diocese, and its possibility of supporting. Bishop Connolly seems to have obeyed the Vicar of Christ, and assumed cheerfully the burden of the episcopate. Yet, for a man of nearly seventy, it was a weight far too heavy. He could, indeed, still inspire respect by his learning and piety, but all the vigor of his younger days was needed for the arduous task of bringing into system and order the unorganized elements of an American Church, where all, clergy and laity alike, seemed in those days equally restive of control. He was appointed in the fall of 1814, and was consecrated on the 6th of November that year. Having made some preparations, he left his peaceful abode in the Eternal City in the month of January, 1815, and set out to take possession of his diocese. On his way, he visited his native island, and bid an eternal farewell to all his kindred; for he resolved on no consideration to have about or near him a single relative. To secure the nucleus of a clergy, he apparently applied to Kilkenny College for some aspirants to holy orders, and obtained the Rev. Michael O'Gorman, whom he ordained and brought with him. After this, he set sail from Dublin, but his voyage was long and dangerous, and only after being tossed about for sixty-seven days did he reach the city of New York, where all supposed that Providence had again deprived them of a chief pastor.

The diocese of which Bishop Connolly took possession, early in 1816, comprised the State of New York and part of that of New Jersey. Over this space were scattered some thirteen thousand Catholics, with three Jesuit Fathers and one secular priest,

the Rev. Mr. Carberry, as the sole representatives of the clergy. New York had, indeed, two churches, Albany another; but these were the only shrines of religion. Two of the Jesuit Fathers were soon after recalled, and the Rev. Mr. Carberry proceeded to Norfolk; so that most of the missionary labors devolved on the good bishop, who unmurmuringly assumed the duties of a parish priest.

The Jesuit who remained, and after leaving the order, died at last in the city of New York, was the Rev. Peter A. Malou, whose history is so varied, that we cannot forbear giving it at some length. Peter Anthony Malou, born at Ypres, in the parish of St. Peter's, on the 9th of October, 1753, was always firmly attached to the faith; but at first experienced no vocation to the ecclesiastical state, and on the 2d of June, 1777, married, at Brussels, Mademoiselle Marie Louise Riga. By this marriage he had two sons, the elder of whom, John Baptist Malou, is now senator of the kingdom of Belgium. The latter had six children, one of whom has been Minister of the Finances, and another is Monseigneur John Baptist Malou, Bishop of Bruges, universally known by his solid and learned works. It is well known that in 1786 the Belgians, driven to extremity by the religious innovations of the emperor, Joseph II., rose against their oppressor, and after many years of parliamentary struggle and bloody combats, they succeeded in expelling the Austrian troops from the country. On the 26th of December, 1789, the States of Brabant solemnly declared their independence; and Catholic Belgium would have been constituted at that period, forty years prior to the revolution of 1830, had not France treacherously invaded the country in 1792, under the pretext of protecting it against the attacks of the emperor. In this heroic resistance, inspired by the purest attachment to the faith, the pupils of the theological seminary at Louvain gave the example to the people, and rose on the 7th of December, 1786, because the emperor wished to force upon them

professors imbued with Josephine principles, and the theological works of Dr. Eiybal, which had been condemned at Rome. When Peter Malou saw the emperor closing the seminaries, dispersing religious, seizing the property of the Church, everywhere fomenting a spirit of revolt against the Holy See, and forbidding all communication between the clergy and Rome;* when he saw that Joseph II. aimed at nothing less than the destruction of Catholicity in his States, he put himself at the head of the movement with an ardent patriotism, and played a very important part in negotiation and on the field of battle. He was repeatedly intrusted with the most delicate missions by the States of Flanders, which then governed the country; and maintained a very active correspondence with the chiefs of the movement in the other provinces. Having become general, he traversed West Flanders to enrol volunteers, and organized an army: he equipped several companies at his own expense, and gave his estate and his person in defence of the cause of his country and Church.

When the National Convention of France menaced Belgium with a republican invasion, General Peter Malou was sent to Paris by the States of Flanders, and boldly appeared before that terrible assembly. He solicited at least delay, for it would have been useless to ask more; and he besought the French government to defer the violent measures which had been decreed. This dangerous appeal was made on the 27th of January, 1793, six days after the infamous execution of Louis XVI.; and so

* Coxe's House of Austria, v. 362. This author, a Protestant clergyman, attests the good government of the Belgian provinces, and blames Joseph II. for seeking to destroy their religious institutions. "In spite of the power and immunities of the clergy, no country in Europe possessed a denser population, more opulent cities, or more widely diffused happiness. These are incontestable proofs that the government was not, in general, badly administered, and that, on the contrary, it was adapted to the genius and manners of the people."

plainly did he show the injustice of the Convention, that the *Moniteur* gave only a mutilated version of his speech. It is to be found in full in the seventh volume of the Proceedings of the Provincial Assembly of West Flanders, as the historian Borgnet notes.* The correspondence of Mr. Malou attests that the President of the Convention, who had treated the other speakers with revolutionary coarseness, showed him much courtesy, and even kindness. His generous efforts were, however, fruitless. The Convention had resolved to invade Belgium, in order to find in its plunder means of continuing war; and no arguments could prevail against such a decision. In consequence of these discussions, Mr. Peter Malou was brought into contact with the most celebrated men in Europe. He was in active correspondence with General Dumouriez, with Merlin of Douai, and other renowned conventionists. In a letter of Merlin's to the deputies of West Flanders, we find this familiar expression—"Your famous Malou"—which attests and depicts the position which the future Jesuit had assumed among his fellow-citizens.

Mr. Malou had opposed with all his energy the French invasion. On the approach of the armies, he had to become an exile, and retired to Hamburg, whence he wrote an apology of his conduct, in reply to the unjust accusations which always pursue misfortune. He came to the United States in the month of July, 1795, intending to prepare the way for the emigration of his family. But during this voyage he had the affliction of losing his wife, who died at Hamburg on the 18th of December, 1797, and he returned to Europe in 1799. The destruction of his hap-

* Histoire des Belges au fin du XVIII. Siècle, par Mr. Borgnet. Brussels, 1844, ii. 141. This author speaks in the highest terms of the political conduct of General Malou. Feller, in his "Journal Historique et Littéraire" of August 1, 1790, published an address of Mr. Malou to the patriot volunteers. The proceedings already cited contain several of the speeches, proclamations, and a part of the correspondence of this brave defender of his country.

piness gave another turn to his thoughts, and in 1801 he resolved to embrace the ecclesiastical state. In October he entered the Seminary of Wolsau, in Franconia, where he received minor orders. Then, in 1805, he presented himself, under an assumed name, at the novitiate of the Jesuit Fathers at Dunaburg, in White Russia, and humbly asked admission as a lay brother. Zealously employed in the lowly task of gardening, Brother Malou was recognized by a visitor, who informed the Superior of his real name; and the ex-general was obliged to take upon him more important functions. He was the model of the community in fervor, humility, and perfect obedience. In 1811, he was sent as a missionary to America, and arrived with Father Maximilian de Rantzau. Attached at first to the New York Literary Institution, he was afterwards one of the priests at St. Peter's, and died in New York on the 13th of October, 1827, at the age of seventy-four. His last days were embittered by the ingratitude of the trustees: feeble in health, and suffering from lameness, he was an object rather of their reverent care; but in order to compel him to leave, they applied to the Superior of his order at Georgetown, who, however, declined to act on their request, referring them to the bishop. Dr. Connolly at last yielded to their importunity, and requested his recall. Deeply grieved at this, to him, apparently unkind treatment, the aged priest asked to withdraw from the Society of Jesus, and remained in New York, awaiting means from Europe for his support.* In 1825, the Superiors invited him to return; but, from motives which satisfied the general of the order, he preferred to remain a secular priest. He was an exemplary missionary, loving poverty and the poor, and devoting himself to the service of the sick, to whom he gave

* For these facts we are indebted to extracts of letters furnished by the kindness of the Abbé J. B. Ferland, of Quebec, whose historical labors enable him to throw great light on our Church history, and whose courtesy and kindness to fellow-laborers are beyond expression.

all that he had. Political troubles had wasted the great fortune which he had possessed in Belgium. His brother-in-law, Canon Riga, who had saved the wreck, sent him a trifling pension, in which the wretched always had a share. He also took a great interest in the schools, which he often visited, questioning the pupils, to observe their progress; and the pupils long preserved their veneration for Father Malou, and told their children, in turn, how, when they were good, he would show them his snuff-box, on which was painted the miniature portrait of one of his children. The scholars were greatly astonished that the Jesuit Father had been married; but he offered God in sacrifice the pain of being separated from his children. He left them as a heritage a venerated name, and the example of his ecclesiastical virtues; and Catholic Europe knows how well the illustrious Bishop of Bruges has followed in his steps.*

Such was almost the only priest whom the bishop had to represent the body of his clergy; but he zealously assumed the charge of his immense diocese, and endeavored to provide for its wants. Remaining himself at New York, he dispatched the Rev. Mr. O'Gorman to Albany and the northern parts of the State, extending his visits to Carthage, where a church was soon erected amid a Catholic population, and saying Mass in many parts for scattered Catholics who had not seen a priest for years, and whose children looked on the service of the Church with amazement.

On investigating the state of his diocese, the good bishop soon saw a work of difficulty before him. In the churches that existed, he found every thing in the hands of trustees, who seemed to have very little idea of the constitution of the Catholic Church, or disposition to submit to it. That a bishop should ap-

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* We have been so happy as to receive from Bishop Malou many details as to the political life of his eminent grandfather.

point a pastor to a church, seemed to them ridiculous; on the Protestant principle, they themselves looked out for a good preacher, or what they considered such, and invited him. Bishop Connolly was immediately called upon by the trustees to be the channel of these invitations. Those of Albany wished the Rev. Mr. Corr, of Mary's Lane Chapel, and offered eight hundred dollars a year; two trustees of St. Peter's, in New York, desired to have as their pastor Father William V. Harold, then at St. Thomas's College, near Dublin, offering to pay his passage and settle his salary when he came. Other trustees wished him to write to Ireland for Rev. Messrs. England and Taylor, of Cloyne.

We find these scanty notes in his diary,* but we do not know to what extent he acceded to their wishes. The last named of these clergymen we shall soon find at New York, and giving to the encroachments of the trustees all the influence he possessed.

The good bishop sought and obtained clergymen with whose abilities and principles he was acquainted, and gathered several young aspirants to holy orders, who, under his training, became zealous and devoted priests. In 1817 and 1818 we find the Rev. Arthur Langdill and the celebrated Father Charles D. Ffrench in the active discharge of the ministry in his diocese, the former at Newburg, and generally on the North River, except at New York and Albany; the latter at New York. Father Ffrench was a convert, and the grandson of one who obtained titles and honors from the English government in 1798. But while the head of the family thus assumed the badge of servitude and treachery, several members of it embraced the Catholic faith, and devoted themselves to the service of their Catholic countrymen at home and abroad. Among these was Father Charles D. Ffrench, who, after entering the Order of St. Dominic in

* See Bishop Bayley's Sketch of the Catholic Church.

Ireland, came to America, and attempted to establish a house of his order at St. Johns, New Brunswick, then subject to the Bishop of Quebec. He came in the winter of 1817 to New York, where he had relatives among the most influential Catholics, and was soon made one of the pastors of St. Peter's; but the trustee troubles which ensued induced him to leave, and he then for many years labored in the missions of Maine and other parts of New England, and at last died at Lawrence, in Massachusetts, in January, 1851, at the advanced age of eighty-five years, in the fifty-first year of his priesthood.*

The Rev. Mr. Taylor, invited by the trustees, came apparently in 1818, and soon gave the trustee encroachments in a new form. He was a popular preacher, and deeming the bishop a good but incapable man, aspired to the See himself, and actually formed a party, into which he even drew some of the clergy, the object of which was to have Bishop Connolly recalled and himself chosen. He actually went to Rome to effect this, but failed; and as the bishop refused to receive him, he proceeded to Boston, where he gained the esteem of Bishop Cheverus, and following him to France, died while preaching at the Irish College in Paris, in 1828.†

During his short stay in New York he mingled much in Protestant society, and sought to remove all prejudice from their minds. To what extent he carried his concession may be seen by a prayer-book—"The Christian's Monitor; or, Practical Guide to Future Happiness"—which he compiled and published. This book is remarkable for its apologetic notes, and still more so for some of the headings, the strangest being that which reads, "The celebration of the Lord's Supper, together with the Holy Communion, commonly called the Mass!"

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* Catholic Almanac, 1852, p. 243.

† See his observations on Bishop Hobart's charge, entitled "Corruptions of the Church of Rome," cited by Dr. White in his Life of Mrs. Seton.

Hopes of extensive conversions were probably entertained, and were not unreasonable, as the conversions of the Rev. Messrs. Thayer, Holmes, and Barber, in New England, had been followed in New York by that of the younger Barber, Rev. Mr. Richards, of the Methodist Church, the Rev. Mr. Kewley, rector of the Episcopal Church of St. George, and subsequently of the Rev. George Edmund Ironside, the last named of whom, in reply to the assaults made upon him, openly defended the step he had taken. Bishop Hobart himself, the Episcopalian Bishop of New York, repeatedly expressed a wish to end his days in the bosom of the Roman Catholic Church, and from the friendship which subsisted between him and Bishop Connolly, hopes were entertained that his visit to Rome, with letters of introduction from Dr. Connolly, would lead to his conversion. This grace, however, in the designs of Providence, was reserved for his daughter, the god-child of Mother Seton, and wife of the Rt. Rev. Levi S. Ives, Bishop of North Carolina, who has so lately sacrificed all to become an humble member of the flock of Peter.

Of the earlier converts, Mr. Kewley returned to his native country,* and is said to have become a religious in Belgium. Mr. John Richards was in 1807 a Methodist clergyman, zealously preaching in various parts of Western New York. In order to extend his sect he crossed to Upper Canada, and finally, in August, 1807, reached Montreal. Here, in his zeal, he wished to convert the Sulpitians of that city, and waited upon them for that purpose. They received him with the utmost courtesy, and gave him books explaining the Catholic doctrines. He read them attentively, and returned, not to convert, but to be instructed. For several months he was closely engaged in examining the grounds of the Catholic faith. "As I progress," he writes in his diary, "the truth seems to me more clear, so that I

* Stone, Life of Rev. Dr. Milnor, p. 212.

am fully convinced no doctrine has been more misrepresented, as far as I can understand it. I see nothing but what has the sanction of God's word." Called upon by the Methodist Society to explain his visits to the Catholic clergy, he declined till he had finally made up his mind. He then announced his determination in a letter of remarkable candor and earnestness.

This step excited the greatest consternation among the Methodists, and as Mr. Richards had abstained from any public exposition of the causes of his conversion, it was not easy to refute the arguments which had influenced him. One Methodist clergyman, however, undertook to counteract the evil done, and in a curious little book, begins by supposing the grounds on which Mr. Richards acted, and then, quite to his own satisfaction, shows them to be fallacious.*

Of all this Mr. Richards took no notice. He entered the seminary, and after a thorough course of study, was ordained, and for many years edified Canada by his zeal and devotedness. Candid and upright in life, in death he was a martyr of charity. The number of Catholics who were thus gained by conversion was, however, small; but the Catholic population was now rapidly increasing; emigration had become a tide, and in three years ten thousand Irish Catholics landed at New York, actually doubling the number of the faithful. For these, churches, schools, every thing were to be provided.

We have seen how hopefully Catholicity had begun in New York, with its Ursuline convent, its Jesuit college, its Trappist

* An inquiry into the fundamental principles of Roman Catholics, in a letter to Mr. John Richards; by Samuel Coate. Brooklyn, 1809. Mr. Richards' journal at the time of his conversion is still extant, and we are indebted for a copy of it to the Sulpitians of Montreal. Mr. Richards was ordained on the 25th of July, 1813, and died at Montreal on the 23d of July, 1847, of the typhus, caught while attending the emigrants. Martin; Manuel du Pelerin de N. D. de Bon Secours. He is mentioned with singular praise and moderation in Bangs' History of the Methodist Episcopal Church, i.

monastery. All these, however, had disappeared, and Bishop Connolly was unable to supply the deficiency. Without revenues, relying entirely on the bodies of trustees and their caprice, with a cathedral loaded with debt, he did not even venture to think of erecting a seminary, and had no schools in which to imbue Catholic youth with Catholic sentiments, or counteract the "almost invincible repugnance of the American youth to the ecclesiastical state."

In 1817 he applied, however, to his future successor, the Rev. John Dubois, then director of the Sisters of Charity, for Sisters to direct the orphan asylum at the cathedral. Mrs. Seton could not resist the appeal from her native city, and chose Sister Rose White, Cecilia O'Conway, and Felicitas Brady, who arrived in New York on the 20th of June, 1817, and "commenced in an humble way an institution destined to become a most flourishing asylum, and what is more, founded, by the introduction of their order, those many establishments of charity, mercy, and education which cover the State of New York, and in which alone the rule and dress of Mother Seton are preserved unaltered.

"A small wooden building on Prince-street sufficed then to hold the Sisters and the five orphans first committed to their care; but the number rapidly increased, and schools under their direction multiplied in various parts."*

The Erie Canal, which was begun in 1819, drew the Irish emigrants to that part of the State, and first gave the Catholics numerical importance in Central New York. Three years later, Bishop Connolly made a visitation of his diocese, which was productive of great consolation to himself and good to his widely scattered flock. At Albany he received into the Church Mr. Keating Lawson and Miss Eldredge, both of Lansingburg; and proceeding westward, enjoyed the hospitality of Dominic Lynch,

* White's Life of Mrs. Seton, p. 389.

Esq., at Rome, and John C. Devereux, Esq., of Utica, in both of whom the Church found zealous and able supporters.*

Bishop Connolly was not insensible to the progress of Catholicity in other parts of the Union, but actively co-operated with his brother prelates, and essentially contributed to the erection of new Sees. Under his administration the good bishop had seen several churches arise—St. John's at Utica, St. Patrick's in Rochester. In 1822 he could number eight priests on the mission, three of them ordained by himself. One of these, the Rev. Mr. Bulger, an unwearied missionary, then served, as his parish, the present diocese of Newark; the parishes of the Rev. Michael Carroll and the Rev. John Farnan comprised the diocese of Albany, and that of the Rev. Patrick Kelly that of Buffalo; while not a single clergyman was stationed in what is now the diocese of Brooklyn, where in 1823 the Rev. Mr. Shanahan said his first Mass and began to gather a congregation.

Every priest at this time had his appointed catechism classes before divine service on Sundays, and had rosary societies, not only in each church, but in most of the stations attached to them. Their duties, especially out of the city, were very laborious, and subjected them to many hardships, of which they have left us no record.

The bishop subsequently ordained three other clergymen, two of whom still survive in the active discharge of their duties.† The Rev. Mr. O'Gorman was for some years with the bishop at the cathedral, but in the month of November, 1824, he and the Rev. Mr. Bulger, like himself a native of Kilkenny, and ordained by Bishop Connolly, expired within a week of each other, and the good bishop, worn out with toil and trouble, soon followed them to the tomb. He was taken sick on his return from Mr.

* For many of these details, and much valuable information as to this period, we are indebted to the venerable Rev. John Shanahan.

† Rev. John Shanahan and Rev. Mr. Conroy.

O'Gorman's funeral, but struggled through the winter, discharging without complaint the additional duty devolved upon him, and actually officiating within a week of his death. Attended by the Rev. Mr. Shanahan, he expired at his residence on Sexagesima Sunday evening, February 6th, 1825.

His funeral was attended by thousands, and all sympathized with the devoted Catholics, who regretted the loss of "the pious, worthy, and venerable Bishop Connolly."

The Rev. John Power, who now became administrator of the diocese, was born near Roscarberry, in Ireland, of a very respectable family, on the 19th of June, 1792. After a distinguished course of study at Maynooth, he was ordained, and for a time taught divinity in the Diocesan Seminary at Cork. Invited by the trustees of St. Peter's, he came to New York in 1819. He was an able theologian, a most eloquent preacher, and a faithful priest. His zeal and charity are still proverbial, and the yellow fever, which ravaged New York at the time of his arrival, afforded him ample exercise for his devotedness. He administered the diocese for two years with great ability, the death of two priests and the suspension of two others greatly increasing the difficulty of his position.*

Under the next Bishop of New York he became vicar-general, and continued in that important post till his death. Possessing great eloquence, his appeals, especially those on behalf of the orphans, always obtained a most plentiful collection from the charity of the faithful. As a controversialist he possessed great skill and power, free from all acrimony and bitterness, and his writings, doctrinal and controversial, effected at the time no unimportant good. St. Peter's Church was the only field of his ministry from his arrival in New York to his death, and under his care the present noble pile was reared.

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* Bishop Bayley's Sketch of the Catholic Church.

While the Very Rev. Dr. Power administered the diocese of New York, the Church gradually extended. The Catholics in the city had become too numerous, and many too far removed from the cathedral and St. Peter's, to be able to attend them or find accommodations there. A church in Sheriff-street, belonging to the Presbyterians, was accordingly purchased in 1836, and opened for divine worship on the 14th of May in that year. In the opening discourse pronounced by the pastor, the Rev. Hatton Walsh, he says: "At no distant period a single church had been amply sufficient to contain the Catholics of that vast commercial city; and when it had been deemed expedient to erect a sumptuous cathedral in honor of the Most High, it was more than the warmest friends of Catholicity could then expect that its spacious aisles should be filled with the followers of the ancient faith; but so diligently had the vineyard of the Lord been cultivated, and so fruitfully had it flourished, that in order to afford an opportunity to every one of assisting at the sacred mysteries of our religion, it had been considered necessary to procure for their accommodation this additional temple."*

Meanwhile the Holy See had, on the recommendation of the American prelates, raised to the vacant See the Rev. John Dubois, founder of Mount St. Mary's College, at Emmetsburg, whose labors in Virginia and Maryland have been mentioned elsewhere. Born at Paris on the 20th of August, 1764, he had received a careful education at the college of Louis le Grand, at the time that the Abbé Proyart was the director, and when it numbered among its pupils M'Carthy, afterwards a celebrated preacher of the Society of Jesus; Legris Duval and Leonard, both eminent clergymen, and also (men whom France will ever remember with horror) Robespierre and Camille Desmoulins. After reading di-

* A discourse delivered at the opening of St. Mary's Church, by the Rev. Hatton Walsh. New York, 1826; p. 7.

vinity with the Oratorians, he was ordained about 1789, and stationed at St. Sulpice. Having in a moment of weakness taken the constitutional oath, he soon saw the danger, and resolving to leave France, sailed for America with letters of introduction from Lafayette, and after arriving safely at Norfolk in 1791, became an inmate of the family of the Hon. James Monroe, afterwards President of the United States, whose relative and namesake is now a member of the true fold.

On his appointment to the See of New York, Dr. Dubois prepared, notwithstanding his advanced age, to assume the duties which devolved upon him, and having received his cross and ring from the kindness of the venerable Charles Carroll of Carrollton, was consecrated at Baltimore on Sunday, the 29th of October, 1826, by Archbishop Maréchal, amid a crowd of his old pupils, who wished to give this last mark of attachment to their old director, and three days later took possession of his See.* On his arrival at New York his cathedral was crowded, no less than four thousand of the faithful pressing around its altar to receive the blessing of the new pastor.† Murmurs however, were heard; the Catholics of New York were chiefly of Irish origin, and in their eyes the new bishop was a foreigner; nor did they conceal their dissatisfaction. Firm and decided in his opinions and conduct, Bishop Dubois was not disposed to flatter or soothe. "He is going to govern strongly in his strong way," wrote his holy friend, Dr. Bruté, the future Bishop of Vincennes; and the bishop soon issued a pastoral, in which, claiming the rights of an American citizen, both by his naturalization and services, he denied any ground to object to his nationality, and commenting severely on abuses which prevailed, he avowed

* Bishop Bayley's Brief Sketch of the Catholic Church, pp. 80–86. Annales de la Propagation de la Foi, iv. 251.

† Annales de la Propagation de la Foi, iv. 447. Bishop Bayley's Brief Sketch, p. 92.

his determination to bring the discipline of the diocese to the standard of the sacred canons.

New York city then contained, according to his calculation, thirty-five thousand Catholics, and the diocese one hundred and fifty thousand, with eight churches and eighteen priests. To realize the actual position of affairs the aged prelate began a visitation of his vast diocese, encouraging the Catholics, hearing confessions, and administering the sacraments. Albany needed encouragement in building a new church, and the presence of the bishop gave it. At Buffalo he said Mass in the Courthouse, received a grant of land for the erection of the since famous church of St. Louis, and blessed it amid the general admiration—Catholics of Ireland, France, Germany, and Switzerland harmoniously joining in the ceremony. Before returning to his episcopal city, Bishop Dubois also visited the Indian village of St. Regis, which lay partly in his diocese, and where the American part was in open opposition to its pastor, who dwelt on the Canadian side. Here, as elsewhere, he administered the sacrament of confirmation, but was not called upon to baptize or confess, the Indians being, for all their foolish obstinacy, more blessed than their white brethren in the possession of a church and regular pastor.

The wants of his diocese were now before the bishop, and he saw the pressing necessity of a seminary and college, of schools for boys, of a hospital, especially for emigrants, and of asylums to save the orphans, as well as of churches at almost every point to enable the scattered Catholics to worship God. How much would he have realized, had he been seconded by the flock committed to his care! But unfortunately the die had been cast; the trustee interest was arrayed against him, and his projects were either traversed or disregarded. Still, he never forsook them, and to the last labored to supply the deficiencies under which the diocese labored.

Without awaiting the projected Council at Baltimore, he re

solved to proceed to Europe in search of aid, and before departing, received from the Association for the Propagation of the Faith a considerable allowance—a favor which his friend Dr. Bruté had obtained him. With this he aided the Catholics of Albany in erecting their church, and redeemed that of Newark, just about to be sacrificed. Thus relieved on two points, he next, in 1837, purchased Christ Church, in Ann-street, from the Episcopalians, and stationed in Brooklyn the Rev. John Walsh, who thus became the first resident pastor in that city, now one of the largest in the Union, and itself an episcopal See.

Bishop Dubois reached France in October, 1829, and proceeded to Rome to confide his pains, his trials, and the numberless obstacles which he met, to the father of the faithful and the venerable Cardinal Prefect of the Propaganda. On terminating the affairs which had called him to the Holy City, and having procured such aid as he was able, he returned to New York, and began his endeavors to rear the establishments of which he saw the greatest need.

A house of education for youth and seminary combined was his project. An Irish Brotherhood, under Brother Boylen, had proposed schools in the city, but the trustees would not consent to the deed being made to the brothers direct, and Brother Boylen himself proving very unfit, the plan failed. The bishop, conceiving that a spot at some distance from the city would be most advantageous for the purpose, purchased some property at Nyack, on the North River, and laid the corner-stone of the college on the 29th of May, 1833. This step aroused all the bigotry of the enemies of Catholicity; the pulpits echoed with loud declaimers against the Church; the application for an incorporation was opposed by an eager body of remonstrants, and the Rev. Dr. Brownlee preached so zealously in the neighborhood of Nyack, and so deeply impressed on the inhabitants of that part the danger of having a Catholic college there, that the college

itself was *accidentally* destroyed by fire! No doubt can exist in the mind of any reasonable man that the torch of an incendiary was applied to this Catholic institution, as it had already been to St. Mary's Church in 1831; for threats had not been withheld, and the bishop had even sought the protection of the authorities for his rising seat of learning.* Yet so it was: the men whose chief capital was to accuse Catholics of ignorance, moved heaven and earth, and branded their own souls with guilt, in order to prevent Catholics from affording a suitable education to their children.

Bishop Dubois next endeavored to establish a college at Brooklyn, where Cornelius Heeny, Esq., offered ground for the purpose; but his conditions proved onerous, and the plan was abandoned. A subsequent attempt at Lafargeville, in the northern part of the State, was more successful, but it was too remote from the great body of the Catholics, and the college was finally closed.

The excitement against the Catholics, of which we have spoken, was entirely the work of clergymen who lost no occasion of attacking the Catholic doctrines and the character of Catholics as individuals and as citizens. They were not, however, unanswered. The Very Rev. Dr. Power, the Very Rev. Felix Varela, the Rev. Mr. Schneller, and the Rev. Thomas C. Levins, met their antagonists with zeal and ability. Of the first of these clergymen we have already spoken. The Rev. Mr. Varela was no less eminent a man. Born at Havana, in the island of Cuba, in 1787, he early devoted himself to the ecclesiastical state, and became a distinguished professor in the University of San Carlos, in his native city. A man of great charity, he was known and esteemed by all, and was unanimously chosen a deputy to the Spanish Cortes under the Constitution in 1822. Protesting against the overthrow of the new government, he became an exile, and in 1823 chose for his new home the soil

* Varela, Cartas a Elpidio, ii. 143. New York, 1838.

of the United States. He was totally unacquainted with the language, and the climate during the first years of his residence nearly proved fatal to him. In spite of honorable invitations to proceed to other countries, he preferred to remain and labor for the Catholics of the United States. "I am in affection," he says, "a native of this country, although I am not nor ever will be a citizen, having made a firm resolution to become a citizen of no other country after the occurrences which have torn me from my own. I never expect to see it again, but I think that I owe it a tribute of my love and respect by uniting myself to no other."

He landed in Philadelphia in 1823, but soon proceeded to New York, and was successively assistant at St. Peter's, pastor of Christ Church, and of the Church of the Transfiguration, which he erected. He was a solid theologian, and wrote several works in his native language, which circulated extensively through Cuba and Spanish America, and in English contributed extensively to the Catholic papers and periodicals. Of these fugitive pieces of his, that entitled "The Five Different Bibles distributed and sold by the American Bible Society" was probably the happiest, and attracted most notice. It compelled that Society to throw off the mask, and not condemn a Catholic translation in one language while they circulated it in another, or to omit in one edition certain books as uninspired, and put them in another as inspired. Dr. Varela did not shrink from oral discussion, and as early as 1831 accepted an invitation to defend the Catholic doctrine in an assembly of ministers presided over by the notorious Dr. Brownlee, who, finding the audience completely astonished and convinced by the reasoning of the talented Cuban ecclesiastic, endeavored to persuade the meeting that Dr. Varela had stated what was not Catholic doctrine, and that he would be surely suspended by his bishop.*

* Cartas a Elpidio, ii.

It is, however, chiefly for his zeal as a pastor, and for his boundless charity, that he will be remembered by the faithful of New York. How he lived was a wonder to his friends, for he gave away every thing to the poor—the clothing off his back, the spoons from his table, when he had not the money to bestow; and these acts would not have been known, had not the objects of his charity been on two occasions, to his great distress, arrested as thieves. He inspired his congregation with a spirit of piety, and will long be remembered by the faithful whom he guided in the way, together with the holy Carthusian Father, Alexander Mopiatti, who was for a time the partner of his labors. After nearly thirty years' labor in the ministry, the Rev. Mr. Varela died, on the 18th of February, 1853, at St. Augustine, whither he had retired for his health.

The Rev. Mr. Schneller is still in the ministry, in the diocese of Brooklyn, and was long pastor at Albany, as we shall see elsewhere. The Rev. Thomas E. Levins was a member of the Society of Jesus. Possessing great mathematical talents, skilful as a lapidary, a thorough theologian and dialectician, he was too versatile to endure the confinement of a college, and, contrary to the rules of his order, contributed to the Washington press articles which attracted universal attention. When the authorship became known, he was compelled to leave the Society of Jesus, and came to the diocese of New York. As pastor of St. Patrick's, he was the favorite of the people, especially from his controversial talents, and the opponents of Catholicity justly dreaded his arguments. Unfortunately, he was deficient in amiability of character, and his asperity led him to treat the bishop with disrespect and disobedience. At last, Bishop Dubois silenced him, and a struggle at once arose: the trustees of St. Patrick's adhered to Mr. Levins, and refused to pay the salary of the new pastor appointed by the bishop. To widen the breach, they also named the Rev. Mr. Levins rector of the Free School, with a

salary sufficient for his support. A new conflict resulted: a Sunday-school teacher appointed by the bishop was ordered out of the house by the rector, and on his return the next Sunday, he was stopped by a constable ready to arrest him on the written order of the trustees. The bishop, grieved to the heart at an insult to his authority thus openly given, addressed a letter to the congregation of his cathedral. "The trustees seem to think," he says, "that they are at liberty to employ whatever power they can extract from the charter, or obtain from the civil laws as a corporation, in a kind of perennial conflict with and against the ecclesiastical authority and the discipline of the Church, which they should be the firmest and foremost to uphold, as Catholics first, and as trustees afterwards. It is possible that the civil law gives them power to send a constable to the Sunday-school, and eject even the bishop himself. But, if it does, it gives them, we have no doubt, the same right to send him into the sanctuary, and remove any of these gentlemen from before the altar. And is it your intention that such power be exercised by your trustees? If so, then it is almost time for the ministers of the Lord to forsake your temple, and erect an altar to their God, around which religion shall be free, the Council of Trent fully recognized, and the laws of the Church applied to the government and regulation of the Church."

Proceeding to the root of the evil, the usurpation by the trustees of authority which the Church never gave—that of appointing the pastor to administer the sacraments, the choir to take part in the performance of divine worship, the sexton to take care of the altar, the teacher to guide the young—he showed how utterly inconsistent it was with the very first ideas of the Catholic Church, and announces his resolution to extirpate it. "Do not suppose that the Church of God, because she has no civil support for her laws and discipline, is therefore obliged to see them trampled on by her own children, without any means

for their preservation. She has means; and it is necessary that her discipline be restored, and the abuses on the part of your trustees, to which we have alluded, be disavowed and removed."

The trustees, however, did not yield; they threatened to cut off the bishop's own salary, unless he gave them such clergymen as they asked; but they little knew the spirit of the aged prelate. "Gentlemen," he replied, "you may vote me a salary or not; I need little; I can live in a basement or a garret; but whether I come up from my basement or down from my garret, I shall still be your bishop."

The Rev. Mr. Levins was, however, sensible that this struggle could only injure him, and retired from the field. Irreproachable in his moral conduct, he resided near the bishop, engaged in literary pursuits or mathematical studies, and even employed his talents as engineer on the Croton Aqueduct. Restored some years after, he died at New York, on the 6th of May, 1843.

These were not the only troubles under the administration of Bishop Dubois. The outrage at Charlestown had its sympathizers in New York, and a couple of years later, a mob assembled to destroy St. Patrick's Cathedral; but they knew little of the Catholics of New York when they devised their plans. The church was put in a state of defence: the streets leading to it were torn up, and every window was to be a point whence missiles could be thrown on the advancing horde of sacrilegious wretches; while the wall of the churchyard, rudely crenelled, bristled with the muskets of those ready for the last struggle for the altar of their God and the graves of those they loved. So fearful a preparation, unknown to the enemies of religion, came upon them like a thunderclap when their van had nearly reached the street leading to the Cathedral; they fled in all directions, in dismay; and so complete has the prestige been, that neither in

1844 nor in 1855 was there any demonstration against the churches in New York.*

New York could now number several churches, and others had arisen in various parts of the diocese. These were not all, however, for Catholics of the English tongue. Emigrants from Germany began to pour in, many of whom were Catholics, and among the new churches we find that of St. Nicholas, for the Germans, due chiefly to the zeal and devotedness of the Rev. John Raffeiner, a native of Brixia, in the Tyrol, who, in 1833, arriving in the country, first began to labor exclusively among the German Catholics, not only in New York, but in the vicinity, at Brooklyn, Williamsburg, Macopin, in New Jersey, and even as far as Boston, Utica, and Rochester, in almost all of which he erected the churches or prepared the ground completely for others.†

This German emigration was not all induced by political reasons, or the desire of bettering their condition in life. In astonishment and shame, the Protestants of the United States beheld numbers arrive whom the intolerance of the Prussian king had forced to abandon their happy homes. Whole villages, with their Lutheran pastors, preferred to risk all in seeking the New World, to submitting to the tyrannical behests of their Protestant monarch, who sought to constitute the various churches, as he did his army. Among the pastors who accompanied the exiles was Rev. John James Maximilian Œrtel, a graduate of the University of Erlang. He had hoped, in free America, to find the Lutheran churches faithful to their original form; but, to his disappointment, he beheld them voluntarily blending with those churches which all the power of Prussia could not force him to accept. All the doctrines of Luther had been abandoned, ex-

* Cartas a Elpidio, ii. 142.

† He erected St. Nicholas's and St. John's at New York, Holy Trinity at Boston, Holy Trinity in Williamsburg, and another at Macopin.

cept his hostility to Rome; and this feeling, which had been nursed by the arbitrary princes and parliaments of Europe, he thought least characteristic of all of the Church founded by our Lord. He began to examine the great religious question, and he was soon convinced that the Reformers had no divine mission to alter the received creed and worship of Christendom; and that, without such mission, their work was but a sacrilege, such as God punished of old by sudden vengeance on those who pretended to assume the priesthood of His worship. Mr. Œrtel became a Catholic, and after being received into the Church, has devoted himself to editing a German Catholic paper.

Academies for the instruction of girls were also formed by the Sisters of Charity, the first having been opened in 1830, during the absence of Bishop Dubois in Europe. Another very flourishing one was afterwards established in the Seventh Ward, and, under the able direction of Sister William Anna, trained many young Catholic ladies in useful learning and accomplishments, adorned by the practice of religion. This school, at a later date, gave rise to the Academy of Mount St. Vincent, at Harlem, which is now the mother-house of the order, as founded by Mrs. Seton.

Among the clergymen who joined the diocese of New York during the episcopate of Bishop Dubois, we cannot omit to mention the Rev. Charles C. Pise, so well known by his popular writings in prose and verse, and as an accomplished scholar and preacher. Before coming to New York, he had published a succinct Church History, and subsequently wrote the Lives of St. Ignatius and his companions, several volumes of poems, tales, a work on the Doctrines of the Church, and several minor treatises. In fact, he first endeavored to give the young Catholics of America reading which would be attractive and innocent. Like many good works, this at first found many assailants, and, borne down by the fierce criticism of Catholic reviewers, the publisher

of these popular Catholic works was compelled to stop the publication. All, however, now admit the necessity of a literature of this kind, of which Dr. Pise must be considered the founder.*

About 1837, Bishop Dubois began to sink under the labors which the increase of his diocese imposed upon him. He solicited a coadjutor, and the Rev. John Hughes, of St. John's Church, Philadelphia, was appointed by the Holy See, Bishop of Basileopolis in partibus infidelium, and Coadjutor of the Bishop of New York. At this time, the diocese comprised seven churches in the city of New York, eleven in other parts of the State, and four in New Jersey, attended in all by fifty clergymen, who, besides, visited regularly twelve other stations where churches had not been erected; the college at Nyack had been abandoned, and the schools of the Sisters of Charity at New York and Albany were the only academics, and their orphan asylums, in the same cities, and at Brooklyn and Utica, the only eleemosynary institutions.

Such was the result of the administration of Bishop Dubois, whose zeal, ever checked or poorly seconded, had not been able to endow his diocese with those establishments which its necessities imperatively called for. Of the clergy whom he had gathered around him, it was, however, consoling to think, that sixteen had been ordained by his own hands.†

About a fortnight after the appointment of his coadjutor, the venerable bishop, whose health had been gradually failing, was attacked by paralysis, and never finally recovered. The duties of his office devolved on Bishop Hughes, who was in the following year appointed administrator of the diocese. Bishop Dubois prepared for his last moments with all the calmness and tranquil piety which had characterized him in life, taking the deepest interest in the spiritual welfare of the flock to which he had been

* For a notice of Dr. Pise and his works, you may consult Duyckinck's Cyclopædia of American Literature—in vain!

† Catholic Almanac for 1838, p. 83.

so long attached. He expired at his residence, on Tuesday, the 20th of December, 1842, without a struggle and without a sigh, with a prayer on his lips, and a sweet hope of heavenly rest in his heart. At his own humble request, he was interred under the pavement before the main door of his cathedral.

Bishop Dubois can never be forgotten in the annals of the American Church: whether we regard him in the outset of his career as the young missionary, of iron constitution, teaching for his support and evangelizing Norfolk and Richmond; or as pastor at Frederick, visiting the vast district committed to his care, when, to use the words of the venerable clergyman who pronounced his funeral discourse, "he was the pastor of all Western Maryland and Virginia, and for some time the only Catholic priest between the city of Baltimore and the city of St. Louis;" or, at a later date, erecting the college at the Mount, and, by directing Mrs. Seton, taking so active a part in the good accomplished by the Sisters of Charity. As bishop, he did not forget his early predilection, and was ever more assiduous in catechising the young than in preaching to the grown. His career as a bishop we have seen one of unostentatious, but active and untiring benevolence. His visitations of his diocese were frequent, and, though ever anxious for the preservation of ecclesiastical discipline, he was a kind father to his clergy, a friend and benefactor to the poor, a pastor full of solicitude to supply abundantly the spiritual wants of his extensive diocese.*

His worth was not unrecognized. Immediately after his death, the faculty and students of Mount St. Mary's convened, and resolved to erect a monument at the mountain to "the founder of Mount St. Mary's College and Seminary, and the father of the Institution of Sisters of Charity in this country."

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* Rev. John M'Caffrey, Discourse on the Right Rev. John Dubois, D. D., Gettysburg, 1843. Bishop Bayley, Brief Sketch, pp. 103, 104. Catholic Almanac, 1845, p. 43. White, Life of Mrs. Seton, 446.

CHAPTER XXV.

DIOCESE OF NEW YORK—(1838–1856).

Right Rev. John Hughes, Coadjutor and then Bishop of New York—He overthrows trusteeism—The school question—Bishop Hughes before the Common Council—St. John's College—The Ladies of the Sacred Heart and Madame Gallitzin—The Redemptorists—The Tractarian movement, and the conversions resulting from it—The French Church and the Bishop of Nancy—Appointment of Right Rev. John McCloskey as Coadjutor—The Sisters of Mercy—Reorganization of the Sisters of Charity—Division of the diocese—Brothers of the Christian Schools—Progress of Catholicity in other parts of the diocese—New York erected into an archiepiscopal See—Erection of the Sees of Brooklyn and Newark—First Provincial Council of New York—The Church Property Bill and the discussion with Senator Brooks—Retrospect.

No prelate of the Church in the United States has been more widely known, or attracted a greater share of the public attention, than the Right Rev. John Hughes, who, under the title of Bishop of Basileopolis, became, in 1838, the Coadjutor of the Diocese of New York. Possessing in an eminent degree the talent of discerning the public mind, and its constant fluctuations, able and eloquent as an orator and controversialist, he will rank among the statesmen no less than among the prelates of America. Born in Ireland, of a family originally Welsh, but long identified with the Scoto-Irish, he was the son of a farmer of moderate but comfortable means, and owed his early training to the care of a kind and careful mother, to whom he thus beautifully alludes in his letter to General Cass: "The first person whose acquaintance I made on this earth was a woman. Her pretensions were humble, but to me she was a great lady—nay, a very queen and empress. She was more—she was my earliest friend; my visible, palpable guardian-angel. If she smiled ap-

proval on me, it was as a ray from Paradise shed on my heart. If she frowned disapproval, it seemed like a partial or total eclipse of the sun."*

Without friend, protector, or patron, he came to the United States in 1817, and proceeded to Mount St. Mary's, in order to enter as a seminarian. No vacancy existed, and for a time he pursued his studies privately; but soon obtained entrance, and for seven or eight years prosecuted his studies and taught the various classes committed to his care. Ordained priest, he was sent to Philadelphia, and here, for eleven years, won general respect and esteem by his zealous discharge of the duties of a Christian pastor. He erected St. John's Church to meet the increasing wants of the Catholic public, and established a permanent reputation as a controversialist by his discussions with the Rev. John Breckenridge, a Presbyterian clergyman, who had publicly challenged the Catholics to discuss the great question of religion with him. The controversy was at first carried on in writing, on the subject, "Is the Protestant religion the religion of Christ?" and Mr. Breckenridge, after some months, defeated at every step, virtually abandoned the field. He subsequently returned to the attack, and insisted on an oral discussion. Again did the Rev. Mr. Hughes meet the champion of Protestantism, on the question, "Is the Roman Catholic religion, in any or in all its principles or doctrines, inimical to civil or religious liberty?" and again, by the common consent of all impartial judges, most signally triumphed over his adversary, upholding the truth of history, showing not only that the Catholic Church had never sanctioned persecution, much less made it a part of her creed, but that Protestantism rose by rapine and persecution, and only by violence had been able to maintain its existence.†

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* Reply to General Cass, p. 15.

† Oral Discussion on the Roman Catholic Religion. Philadelphia, 1836.

These discussions were not fruitless: they enabled the Rev. Mr. Hughes to gain to the Church many Protestant families, and among other persons of eminence, Dr. W. E. Horner, a physician whose eminent reputation for medical science was by no means confined to his native country, and whose anatomical works enjoy the highest reputation.

The appointment of Dr. Hughes as Coadjutor of New York was a new era for Catholicity in that extensive diocese. He came at a moment when trusteeism was in open array against the Episcopal authority, and he resolved to overthrow a system so much at variance with the discipline of the Church, and which had in the United States proved so prejudicial to religion. As the trustees claimed to hold the treasury and so rule the house of God, he at once appealed to the faithful, whom the trustees could in no sense be said to represent; and advised the people to give their collection, not to their rebellious trustees, but to their duly appointed pastors, whose support was by the laws of the Church obligatory upon them. Following up the ground taken in the pastoral address of Bishop Dubois to the congregation of his Cathedral, in February, 1838, he presided at a meeting, and so clearly developed the real state of the question, that it was determined that the whole system should in future be made to conform to the canon law. Another cause soon led to the complete overthrow of trusteeism: this was the extravagance of the expenditure of the Church moneys by the boards of trustees, and the bankruptcy of five boards of as many churches in the city of New York, out of eight, the whole number then existing. Of these, that of St. Peter's, in Barclay-street, owed debts amounting to nearly one hundred and fifty thousand dollars. The churches were all assigned or sold by the sheriff, and passed into the hands of Bishop Hughes, who purchased them in his own right, to save them from desecration. The State government, which had viewed with satisfaction this sad state of

Catholic affairs, produced by the operation of the act of religious incorporation, seems to have regretted that the bishop should have been able to secure the buildings again for Catholic worship, and, as we shall see, passed one of the most extraordinary acts which can be found on the statute-books of any civilized country; an act which pretended to take from the bishop property which he had purchased, and restore it, without compensation, to the very boards of trustees whose legal title had been legally sold by operation of law!*

Soon after his consecration, Bishop Hughes resolved to visit Europe, and obtain the succor which religion needed in the diocese to which he had been appointed. For this purpose, in the course of the year 1839 he visited France, Austria, and Italy, everywhere impressing those whom he met with his rare ability. Having obtained much momentary aid and formed his plans for the religious institutions of his diocese, he returned without delay to his post. There a question of great importance had at last come before the public, and one in which the bishop could not be a mere spectator. New York had its free schools, sustained by the State, and its public schools under the control of a private society, but receiving public moneys to carry on their establishments. Not one of these schools was such that a Catholic parent could conscientiously send a child to it. In all, the reading of the mutilated version of the Scriptures, termed the King James's Bible, was obligatory, and it was expounded by Protestant teachers; in all, the school-books contained slanders, insults, and absurdities in regard to Catholics and their religion; and such schools, supported by public money, were the only free schools in which the poorer Catholics could obtain the rudiments of knowledge. Had Protestantism been the established

* See his Letter on the moral causes that have produced the evil spirit of the times, p. 10.

religion of the State of New York, this would have been endurable; but, as the law established no religion, Catholics protested. So flagrant did the wrong appear, that a Senator of the State inserted an article in a Catholic paper mooting the question of a regulation of the schools so as to make them free to all. The Catholics began to hold meetings, formed an association, and devised plans for obtaining relief; the governor of the State called attention to the matter in his message, but the New York Common Council rejected the memorial of the Catholics. It became the great question of the day.

Such was the condition of affairs when Bishop Hughes returned to his See. To prevent the matter from being made a political hobby, he resolved to attend the meetings, and, exercising his right as a citizen, did so. "In these meetings," we quote his own language, "the question was discussed—the imperfect education afforded by our own charity schools—the vast number who could not be received at them—and would not be sent to the schools of the Public School Society, on account of the strong anti-Catholic tendencies which they manifested through the medium of objectionable books, prejudiced teachers, and sectarian influences."*

The most important of these meetings was held on the 20th of July, 1840; the Very Rev. Dr. Power presided, and the bishop for the first time addressed the Catholics, and advised careful but firm action. On the 10th of August an address of the Roman Catholics to their fellow-citizens appeared, to which the Public School Society issued a reply. Then, in a general meeting, the Catholics, on the 21st of September, adopted a petition to the Common Council for relief, which, after exposing the sectarian character of the Public Schools, and the fact that Catholics had

* Letter on the moral causes that have produced the evil spirit of the imes, p. 8.

been compelled to erect schools of their own, which they offered to submit to the conditions of the law with regard to religious teaching, concluded thus: "Your petitioners, therefore, pray that your honorable body will be pleased to designate as among the schools entitled to participate in the Common School fund, upon complying with the requirements of the law, or for such other relief as to your honorable body shall seem meet," St. Patrick's, and six other schools which they named.

To this petition two remonstrances were made—one by the trustees of the Public School Society, and the other by a committee appointed by the pastors of the Methodist Episcopal Church. On the 29th of October, 1840, the parties appeared before the Common Council. On the side of the Catholic petitioners, the bishop set forth their claims and answered the remonstrances; the Public School Society had employed two eminent lawyers, Theodore Sedgwick, Esq., and Hiram Ketchum, who now answered the arguments of the bishop: the former by an historical view of our Common Schools, and an attempt to show that the Public School Society, being good and sufficient, was entitled to a monopoly in the matter of public instruction; the latter wrecked his reputation as an advocate by personal attacks on the bishop, whom he could style only "the mitred gentleman," and by completely ignoring the petition, and representing it as an attempt of the Catholics to deprive Protestants of the Bible. These were followed, on subsequent evenings, by Rev. Drs. Bond, Bangs, and Reese, of the Methodist Episcopal Church, Rev. Dr. Knox, of the Reformed Dutch Church, and the Rev. Dr. Spring, of the Brick Presbyterian Church, each of whom, in turn, seemed to suppose that the Catholic religion was the subject of discussion, and commented on its tenets with all the zeal of partisans. When all had ended, the bishop rose to reply. Summing up the real question, so much lost sight of, he said: "It is the glory of this country, that

when it is found that a wrong exists, there is a power, an irresistible power, to correct the wrong. They have represented us as contending to bring the Catholic Scriptures into the Public Schools. This is not true. They have represented us as enemies to the Protestant Scriptures, 'without note or comment;' and on this subject I know not whether their intention was to make an impression on your honorable body, or to elicit a sympathetic echo elsewhere; but whatever their object was, they have represented that even here Catholics have not concealed their enmity to the Scriptures. Now, if I had asked this honorable board to exclude the Protestant Scriptures from the schools, then there might have been some coloring for the current calumny. But I have not done so. I say—Gentlemen of every denomination, keep the Scriptures you reverence, but do not force on me that which my conscience tells me is wrong. I may be wrong, as you may be; and, as you exercise your judgment, be pleased to allow the same privilege to a fellow-being who must appear before our common God, and answer for the exercise of it. I wish to do nothing like what is charged upon me; that is not the purpose for which we petition this honorable board in the name of the community to which I belong. I appear here for other objects; and if our petition be granted, our schools may be placed under the supervision of the public authorities, or even of commissioners to be appointed by the Public School Society; they may be put under the same supervision as the existing schools, to see that none of those phantoms, nor any grounds for those suspicions, which are as uncharitable as unfounded, can have existence in reality. There is, then, but one simple question—Will you compel us to pay a tax from which we can receive no benefit, and to frequent schools which injure and destroy our religious rights in the minds of our children, and of which in our consciences we cannot approve?

That is the simple question."* He then, in a most able speech, answered all his opponents, legal and clerical, and showed convincingly that not a solitary principle laid down by him, or laid down in the petition, had been refuted by them, and that therefore there must be something powerful in the plain, unsophisticated, simple statement of the petition, when all the reasoning brought against it had left it just where it was before.

Simple as the petition of the Catholics was—that their schools conforming to the law should enjoy a share in the public moneys monopolized by the Public School Society, a Protestant institution which ignored the law—the question was misstated in the hall of the Common Council, and has been misrepresented a thousand times. The fact that the Catholics proposed to subject their schools to State supervision, and conform the teaching to the State requirements, is perpetually overlooked, and the charge that Catholics asked the exclusion of the Bible repeated in a thousand shapes. The question was no longer before the tribunal of justice; it had been evoked before that of prejudice —what wonder that the petition of the Catholics was rejected? But the blow had been struck: the fact was clear that the Catholic bishop had met triumphantly the best array of legal and clerical talent in the city, and though the Common Council might decide against him, the whole country beheld him with admiration.†

The Catholics had anticipated the result; but the step taken was necessary before submitting the case to the Legislature of the State. In due time petitions were forwarded, signed by a large number of citizens, Catholics and Protestants, natives as well as foreigners. The prayer of this petition was received favorably, because it seemed to be but reasonable and just. A

* Report, p. 4.

† Bayley, Sketch of the Catholic Church, 111.

bill was drawn up which passed the Assembly, but at the close of the session was lost in the other house! All now looked forward to the next Legislature; and no calumny that ingenuity could devise was left untried to prejudice the popular mind against the Catholics, and to lead to a resistance to any change in the law. As the election drew nigh, the opponents of free education called on voters to require the candidates of both political parties to pledge themselves to refuse the prayer of the petitioners. The candidates of the Whig party did so; the candidates of the Democratic party, to which the great mass of the Catholics belonged, did so; and the Catholics saw an election approach, at which every candidate, without waiting for a discussion in the legislative halls, had decided to deny them justice. No alternative was left. Those who asked schools free from sectarian bias—where teachers should not be allowed to attack any creed, where no school-books should slur on any church, where neither Protestant nor Catholic Bible should be forced on those who disowned it—resolved to adopt a new and independent ticket. As the bishop well remarked, "they would deserve the injustice and degradation of which they complained, if they voted for judges publicly pledged beforehand to pass sentence against them."*

This step, totally unexpected by the Democratic party, which counted the Catholics as its willing slaves, left them in a minority, and they were totally defeated. The election showed the numerical force of the Catholics, and the Whigs now sought to gain, the Democrats to recall them. All the politicians who had scorned the petitions of the Catholics became suddenly sensible that the old school law was very defective, and before long a new act was passed, erecting ward-schools on a far more equita-

* See the whole matter in the important and interesting debate on the claim of the Catholics to a portion of the Common School Fund. New York, 1840.

ble basis. "Experience has since shown," says Bishop Bayley, "that the new system, though administered with as much fairness and impartiality as could be expected under the circumstances, is one which, as excluding all religious instruction, is most fatal to the morals and religious principles of our children, and makes it evident that our only resource is to establish schools of our own, where sound religious knowledge shall be imparted at the same time with secular instruction."

We have seen in Philadelphia how this question, distorted and misrepresented, was made by fanatics the means of organizing a new political party, which, under the name of Native Americans, for a time carried the elections, and left as monuments of its history, riots, rebellion, murder, devastation, and sacrilege. Then and since, whenever it has been the policy of the fanatic to fan the flame of ignorant bigotry, the conduct of the bishop has been made the subject of misrepresentation and accusation. In his letter to the Hon. James Harper, Native American mayor of the city in 1844, he says, and defies contradiction: "I have never asked or wished that any denomination should be deprived of the Bible, or such version of the Bible as that denomination conscientiously approved in our common schools. I have never requested or authorized the blackening of the public school books in the city of New York." Charged with intriguing with political parties, he denied it absolutely, and says: "When no alternative was left to the people, long deprived of the rights of education, but to vote for candidates bound by pledges to deny them justice and even refuse them a hearing, and this on the very eve of the election, I urged them with all the powers of my mind and heart to repel the disgusting indignity of this stratagem. I told them to cut their way through this circle of fire, with which the opponents of the rights of education narrow-mindedly and ungenerously surrounded them. I told them that they would be signing and

sealing their own degradation if they voted for men pledged to refuse them even the chance of justice. But then no party—no individual of any party—had any thing to do with the prompting of this advice but myself. It sprang from my own innate sense of duty—my own conception of the rights of a constituency in a free government."

Such is in brief the history of the famous School Question in New York—a question simple in itself, but which Providence permitted to be the instrument of evoking to life and strength the dormant hatred of Catholicity slumbering in the bosom of American Protestantism. The words of freedom and equality had been repeated till they were actually supposed to exist; but when Catholics sought to make them realities, they found that they were mere conventional symbols, names of political myths.

The bishop's labors for education were not limited to this. Like his venerable prelate, he sought to erect a college, and advanced rapidly the arrangements of St. John's College at Fordham, which he had purchased in 1839. To his great consolation and the joy of the Catholics of his diocese, it opened on the 24th of June, 1841, the Rev. John M'Closkey, the present Bishop of Albany, a graduate of Mount St. Mary's, and universally esteemed for his talents, prudence, and amiableness, being the first president. Under his administration it soon acquired a name which it has ever preserved. He was soon, however, succeeded by the able and learned Dr. Ambrose Manahan, one of the most eminent clergymen in the United States, and then by the Rev. John Harley, a man peculiarly fitted for his post, who introduced an admirable system of study and discipline, and won in a singular degree the affection and esteem of the pupils.

The same year that beheld the opening of this new college saw rise beside it a beautiful building for the theological seminary of the diocese—another fruit of the zealous labors of the bishop. This institution has ever since continued in a flourishing

condition, having in 1845, when the college, as we shall see, passed into the hands of the Fathers of the Society of Jesus, received professors of that celebrated Order, under whose zealous care nearly fifty priests have been formed to the ecclesiastical state.

The introduction of a religious Order capable of giving the highest order of education to young Catholic maidens was another object of the zealous prelate, and he succeeded in obtaining from the Ladies of the Sacred Heart a colony of their Order. The Sisters selected by the Mother-general of the Order arrived in 1841, and, founding a house of their Order, immediately opened an academy at the corner of Houston and Mulberry streets, in the building now occupied by the Sisters of Mercy. Of the origin of this society we have spoken elsewhere, as well as of their rules and system of education, both based on the admirable discipline of the Society of Jesus. The Superior of the community who founded the convent in New York—now become the mother house of the province, or viceariate of the North—was Madame Elizabeth Gallitzin, whose history we cannot but insert. Born in Russia, of that princely family which had given the American Church one apostle, she was brought up in the Greek Church, although her mother had secretly embraced the Catholic faith—a circumstance of which she was not aware until her fifteenth birthday. On the morning of that day, her mother having called her into her private apartment, disclosed to her the secret of her religion. The communication deeply afflicted the young Elizabeth, and, withdrawing from her mother's presence, she wept bitterly at what she considered a heinous crime. After some time she began to reflect upon the causes that had led to her mother's change, and unable to discover any other, she concluded it must have been owing to the influence of the Jesuits, several of whom visited the house. Filled with the deepest anxiety, she said to herself, "If these hypocrites have so seduced

my excellent and prudent mother, what effect will not their influence have on me!" and she recalled to mind with terror that one was actually her preceptor in the Italian tongue. She sought with earnestness a protection against the dangers by which she felt herself surrounded, and a sudden thought flashing upon her mind, she resolved to write a solemn oath never to change her religion, and to recite it daily. Having done this she was more composed, and retiring to rest, slept, as she herself expresses it, "better than usual." From this time the tone of her existence seemed changed. Her mother's fearful secret, the discovery of which involved exile or death, hung heavily upon her mind, and though during the daytime she appeared gay, at night she watered her couch with tears. Deference for her mother and fear of wounding feelings sacred in her eyes, however mistaken and criminal she might consider them, imposed likewise a restraint upon her intercourse with their Jesuit visitors, and particularly her preceptor. The latter was in the habit of presenting her pictures, rosaries, etc., and though her very soul loathed these emblems of Catholic faith, yet through affection for her mother she accepted them.

To a mind like hers, this appearance of deceit, however justifiable in its motives, was intolerable. She finally resolved to return her preceptor his gifts, with a note explaining her reasons, and she did so, after submitting the note to her mother, for notwithstanding her repugnance, she never forgot the respect due her parent.

Some months after, her Italian preceptor having died, her mother requested her to attend the funeral service. Elizabeth consented, though unwillingly. As she entered the church she seemed to hear an interior voice say, "You hate the Catholics, but you will one day be a Catholic yourself." This thought so distressed her that she wept bitterly. Still the dictates of her naturally noble heart soon reminded her that it was wrong to

indulge feelings of hatred against any one. Conscience reproached her for her dislike of Catholics and Jesuits, and falling on her knees, she poured forth fervent prayers for them.

Another incident painful to her heart soon occurred. One of her near relatives became a Catholic. Elizabeth was much grieved, but with characteristic generosity forbore to censure in any manner her cousin's conduct. "She thinks her course right," said she, "and therefore I commend her for acting as she has done." This lady, in a conversation with the princess, pressed her to read some books whose titles she mentioned, and even presented her with one, offering to send her the others whenever she should desire them. Elizabeth took the book through courtesy, but replied to the offer, that being thoroughly convinced of the truth of her religion, she did not anticipate having any need of information concerning other creeds. These were her words in the morning; the ensuing night beheld her a Catholic in heart and truth.

Returning home, for the first time she hesitated to renew her oath—that oath which for twelve months no weariness could induce her to omit. A feeling of its rashness came over her; she paused ere she knelt to repeat the solemn words—a powerful grace was busy in her heart. She laid the paper aside and retired to rest. Tumultuous and various thoughts agitated her; she could not sleep, and finally rising from her restless couch, her eyes fell upon the book presented her in the morning. She opened it; nor had she read many pages before the full light of truth beamed upon her—she fell upon her knees—she was a Catholic.

But arguments were necessary to meet the objections that would be urged against her faith. She hastily wrote the following words to her cousin: "Send me your books—pray for me, and hope." Some hours after she was summoned to meet her mother, to whom she had yet to communicate her joyful secret.

Her full heart was relieved by a flood of tears, amid which she poured forth to her rejoicing parent the recital of all that had passed within her during that eventful night.

The young princess had received from God a favor, great indeed, but his mercy in her regard did not stop here. She heard the voice of his grace speaking to her heart, and calling her to his spouse. Long years, however, elapsed before she could respond, the czar obstinately refusing permission to leave the country; and it was not till the age of thirty that she was free. She then immediately offered herself to the Society of the Sacred Heart, and was received into the Roman novitiate, where she edified all by her fervor and exact fidelity to the rules.

After her profession she discharged with great prudence many high offices in the Society, and was finally sent by the Superior-general to America as Visitatrix of the Order. Two special objects were also intrusted to her zeal and care—the foundation of the house at New York, and of the Pottowatamee mission. The former, by the aid and encouragement of the worthy bishop, she soon accomplished; and having seen the academy frequented by pupils of the highest order, she set out for the West, and by long and laborious journeys reached the Pottowatamee village. There her indomitable energy and the grace of Him to whom she had devoted her life, and for whose interest she labored, triumphed over every obstacle. This mission still exists, the work of predilection of the Order.

Madame Gallitzin then proceeded to visit the houses of her Order in the South, and twice sailed from Paris to New Orleans in the discharge of her duties, edifying all by her piety, her inexhaustible charity, and readiness to serve others. Ever forgetful of herself, she endeavored in her humility to conceal her great talents; but her life, a living picture of religious virtues, only showed them a clear relief. On arriving at St. Michael's, in Louisiana, in the latter part of the year 1843, two of the Sisters

were attacked by the yellow fever. Madame Gallitzin, like a good mother, although actually wasting under a slow fever, nursed them herself, and yielding to the violence of a cruel disease, passed on the 8th of December to celebrate with Mary the festival of her Immaculate Conception in union with that Sacred Heart of which she had been so devoted an adorer and servant on earth.

Her singular energy of character, her piety, her singular ability in conveying instruction, her gay and affable demeanor, as well as her solid virtues and extraordinary gifts, will long remain engraven on the hearts of her Sisters.

Madame Bathilde succeeded her at New York, but it is chiefly to the present Superior, Madame Aloysia Hardey, that the community owes its extension. In 1844, finding the city too confined, they removed to Astoria; but that locality had its disadvantages, and in 1846 the ladies were so fortunate as to acquire the estate of the late Jacob Lorillard, at Manhattanville, where they established themselves in the ensuing year. Since then they have founded a new convent in Seventeenth-street, in the city itself, and houses at Albany and Buffalo, of which we shall speak hereafter. Their efforts in the cause of education have been most successful, and the number of candidates shows how easily vocations to the religious or ecclesiastical state might be cultivated. Their labors are not confined to the direction of the elegant academies to which we have thus far alluded; they almost maintain gratuitous schools, and direct one of the largest parish schools in the city.

The bishop had thus supplied the two great wants under which religion had so long suffered; the other necessities now invited his attention. The number of French and German Catholics in this city was considerable, and churches were needed for their special use. Fortunately at this moment arrived one who relieved the bishop of one of these difficulties, and reared a shrine

for the exclusive use of the Catholics of France in the city of New York. The Germans were the next object of the solicitude of the Bishop of New York. We have seen the zeal of the Rev. Mr. Raffeiner in erecting the church of St. Nicholas; in 1839 he also reared that of St. John the Baptist in Thirtieth-street, but difficulties ensued, and the bishop sought to obtain a religious Order who would accept the mission and devote themselves to it. He applied to the Rev. Father Alexander, Superior of the Redemptorists at Baltimore, who, in 1842, sent Father Gabriel Rumpler to take charge of the Church of St. Nicholas; but as the trustees would not cede the house to the Order, Father Rumpler purchased lots in Third-street, where the Society erected a convent and schools, with a temporary chapel, replaced in 1853 by that noble pile, the Church of the Most Holy Redeemer, in which the offices of religion are performed with a pomp and display most consoling to the hearts of the exiled Germans.

The Redemptorists of New York have also erected the Church of St. Alphonsus for the use of the Germans in the lower part of the city, and have another house in Buffalo. Although devoted in a special manner to the use of the German Catholics, they were, through the excellent Father Rumpler, instrumental in bringing into the Church a number of young Episcopalian seminarians, whom the Tractarian movement had led to the study of Catholicity. Of these, Mr. Arthur Carey was considered the leader; and so notorious were his Catholic views, that when the Protestant Bishop Onderdonk was about to ordain him, two of the attendant clergymen protested against any such mockery as ordaining a minister of their body one who held that the decrees of the Council of Trent were binding. Mr. Carey was ordained, but died soon after in Cuba, without having embraced the truth; for one link had been wanting, and that was devotion to Mary. Many of the other seminarians were now removed or retired, but their course was not clear before them. One of

their applied to Father Rumpler, who, learning in a few moments his position, showed him the danger in which he stood, the necessity of saving his soul, and the further necessity of using efforts for that end. Others now sought the Redemptorist Father, who, after instructing them in their catechism, received their abjuration. Anxious to devote themselves to the service of God in his Church, several of them sought admission into the order, and proceeded to Belgium to perform their novitiate. After their ordination, most, if not all of these Fathers, have returned to the United States; other Americans have entered the order and there are a sufficient number to give missions, after the manner of St. Alphonsus Liguori, in various parts of the country. The most eminent of these zealous clergymen are Fathers I. T. Hecker, author of "Questions of the Soul," Father A. Hewit, translator of the "Life of the Princess Borghese," Father Walworth, son of the last Chancellor of the State of New York, the compiler of the "Mission Book," and Father Deshon, late a captain in the United States army.* The necessity of such missions is evident, and the calls on the Fathers are more than they can meet; others will, however, join them, and with the attention thus called to this means of reviving the faith, the missions of the Jesuits, Lazarists, and other orders are acquiring a new development.

The young seminarians of whom we have spoken were not the only converts produced by the celebrated Oxford or Tractarian movement. Some account of this is therefore needed here. A number of the clergymen and professors at Oxford, by the study of the Fathers, became convinced that the Reformation was a fatal error, but hoped to show that the Anglican Church was still a part of the Church Catholic, and might resume much

* Besides those now Fathers of the Order, the talented editor of the Freeman's Journal, the Rev. Mr. Wadhams, and others, were among the seminarians.

that had been, as they would have it, not rejected, but merely lost sight of in times of trouble. The antiquity of the Mass was evident, with its doctrine of transubstantiation; the power in the Church of forgiving sins no less so. A host of other Catholic dogmas were in the same position. To prepare the public mind to resume these points, and to cut off Anglicanism from all connection with the continental reformers, these Oxford divines began, in 1833, to issue a series of tracts, and at the same time published many devotional works drawn from Catholic sources, with translations of our ascetical works, and lastly, a most beautiful series of lives of the early English Saints. At the same time, they attempted to restore the monastic orders and Catholic asceticism.

Their publications excited great attention both in England and this country, from the singular ability of the writers, among whom were Dr. Pusey, Professor of Hebrew, Keble, Faber, Newman, Froude, Dalgairns, Oakley, and Ward; and in all parts a party arose, which were often styled Puseyites, from the apparent leader of the movement. The series of tracts went on till the ninetieth appeared, in 1841, which was an attempt to show that the Thirty-nine Articles, properly understood, were not at variance with the decrees of the Council of Trent, and that they were no bar to a union with Rome. So strange a theory roused a storm of discussion; the tracts were stopped, pamphlet after pamphlet appeared on the question.* In fact, the culminating point had arrived, and the Oxford divines were compelled to forego their ground, and become Protestants, to remain Anglican, or submit to the Holy See, in order to be really Catholic. In consequence, many clergymen who had embraced their views, became Catholics in the following years, and in 1845 the Rev. John Henry Newman, the leader of the movement, and author

* Cardinal Wiseman's Essays, ii. 265.

of the celebrated tract, with the Rev. William George Ward, author of the "Ideal of a Christian Church," Rev. Frederick Oakley, Rev. Robert A. Coffin, and Rev. Frederick W. Faber, authors of many of the Lives of the English Saints, and the last a most beautiful and accomplished poet, were received into the Catholic Church. Every mail brought to America the names of new converts among the clergy, and lists of eminent laymen who followed their teachers. In this wonderful season of God's grace and mercy in England, some thousands were won to the faith. As the Metropolitan of Halifax well observed, "Innumerable souls, which had long flitted over the deluge of unbelief, have happily returned to the Ark of rest. The tempest-tost, who were 'carried about by every wind of doctrine,' have at length found the divine security of Peter's bark. Egypt has been despoiled, and the People of God are enriched with the most valuable treasures. Their great champions and noblest ornaments we have made captives of faith, and docile members of God's Holy Church. Their most learned doctors, with all the edifying simplicity of little children in Christ, have descended from their chairs, and, seated at His feet, have begun to learn the very rudiments of the science of salvation, in His school of humility and meekness. And these marvellous changes, these magnificent intellectual triumphs, have been achieved by sound arguments from reason and Scripture, aided by divine grace; most certainly not by bribes, coercion, or any species of physical force. And it is not alone the poor, the lowly, the simple, the untitled and obscure: no; but the rich, the noble, the learned, the pious, the truly honest, have been converted; men whose great sacrifices are the surest test of the depth of their convictions, and the unimpeachable sincerity of their motives."*

With the progress of the movement in England, that in

* Most Rev. William Walsh, Pastoral for Lent, 1851.

America kept pace. The Tractarian ideas found a warm advocate in the Right Rev. L. S. Ives, the Protestant Episcopal Bishop of North Carolina, and more moderate ones in the two Onderdonks, Bishops respectively of New York and Philadelphia, but a sturdy opponent in Bishop McIlvaine, of Ohio, who published a large octavo work to refute the Catholic ideas put forward by the Oxford divines. They found a defender in Van Brugh Livingston, Esq., a layman of the Episcopal Church, who, in a work on Oxford divinity, maintained their opinions.

In all parts of the country, clergymen began to introduce the Oxford ideas; and Bishop Ives founded the Brotherhood of the Holy Cross, one community of which was at Valley Crucis, a wild and beautiful spot in Ashe county, in the northwest corner of North Carolina. Here, in a most neglected part of the country, a few clergymen and devout laymen observed a community life, laboring for their own sanctification, and, by preaching and visits to the surrounding country, endeavoring to contribute to the salvation of souls. In other parts, clergymen exhorted to confession, and endeavored to restore the sacrament of penance.

Such matters soon excited the attention of the Conventions, bodies part clerical, part lay, which rule each diocese in the Episcopal Church of the United States. The Bishop of Philadelphia resigned; his brother in New York was tried on a charge of improper conduct, and suspended from the administration of his diocese; the Bishop of North Carolina was arraigned, but his explanations for a time appeased his opponents, although the Brotherhood was dissolved.* When, however, Mr. Newman and the other leaders actually abjured Protestantism, their example was followed in America; and a still increasing number of Episcopal clergymen have embraced the

* Hecker, Questions of the Soul, 84.

faith: among whom may be mentioned the Rev. William H. Hoyt, a deacon in Vermont; the Rev. F. A. Baker, of Baltimore; the Rev. J. Murray Forbes, and his assistants, the Rev. Messrs. William Everett, Donald McLeod, and Thomas Preston; the Rev. Ferdinand White, Rev. J. V. Huntington, Rev. Mr. Wadhams, Rev. Mr. Wheaton, all in New York; Rev. Mr. Major, in Philadelphia; and lastly, Dr. Ives, the Bishop of North Carolina, whose long hesitation was compensated by his noble submission, by which, as he justly remarks, he "abandoned a position in which he had acted as a minister of the Protestant Episcopal Church for more than thirty years, and as a bishop of the same for more than twenty, and sought late in life admission as a layman into the Holy Catholic Church, with no prospect before him, but simply peace of conscience and the salvation of his soul." The greatness of the sacrifice which he was called upon to make may well be conceived, and we cannot but bless the Almighty for the abundance of the grace which enables those whom He called to triumph over every human consideration, and early prejudice. Dr. Ives proceeded to Rome in 1853, and having been received into the Church, laid at the feet of the Holy Father the insignia of his episcopal rank. Such was the Tractarian movement, which has given to the Church in England and America some of the noblest of its clergy, and most talented of its writers.* We must, however, return to the diocese of New York, and its progress.

The German Catholics had been provided for by the zeal of the Redemptorists; but the French were still without a church for their special use. We have elsewhere spoken of the missions preached in the United States and Canada by the Bishop of Nancy, Monseigneur de Forbin Janson. His first apostolic labors were devoted to the inhabitants of Louisiana and Canada;

* Ives, Trials of a Mind, p. 11.

but on his arrival at New York, in February, 1841, the prelate opened a spiritual retreat in St. Peter's Church, and in a sermon on the 10th of April, proposed to the French residents of New York the erection of a church, to be attended by priests of their own tongue. "In this great city," said he, "where the Irish and German Catholics have recoiled from no sacrifice to have their own churches and priests, how is it that the French, so famous for the faith of their fathers, alone remain indifferent? They are wanting both to the high interest of their salvation, and to those of their nationality. How, in fact, can this nationality be long preserved in a foreign land, without the powerful bond of religion? This church," he concluded, "is ardently desired by Bishop Hughes, the holy and talented administrator of the diocese, for which he expects great benefits from it. What a powerful recommendation!"

It is certain that at this time a part of the French residents of New York lived in great religious indifference. They might, indeed, have frequented the various Catholic churches which the city possessed, but the dread of an English sermon was a sufficient pretext for many to remain away from the offices of the Church. There exists in the city a Protestant church founded by Huguenot refugees in 1704, nineteen years after the revocation of the edict of Nantes. The pastor of this had profited by the apathy of some of his countrymen, to draw them to his church, where they were charmed to hear French spoken. He performed their marriages, baptized their children, so that ere long families originally Catholic became insensibly Protestant, in order to remain French. It was therefore highly necessary to give a church to a population menaced with a loss of faith. The manly eloquence of the Bishop of Nancy had drawn crowds of French around his pulpit; his appeal aroused his hearers, and the next day a large meeting of the French resolved upon the erection of a church, appointing a committee to receive subscriptions. The

committee soon purchased the site of the Church of the Annunciation, a Protestant church then recently destroyed by fire, and on the 11th of October, 1841, the Consul-general of France, Mr. de la Forêt, laid the corner-stone.

The generous Bishop of Nancy did more than support, by his eloquence, the work which he had inspired: he lent six thousand dollars to aid in constructing the church, and subsequently bestowed the principal on the diocese. The Association for the Propagation of the Faith has several times made important donations, and by these different resources the French church was erected. Since 1842, the Rev. Annet Lafont has been the zealous pastor. He belongs to the Institute of the Fathers of Mercy, of which the founder in France was Father Ranzan; and it is to be hoped that the church will still be confided to some zealous congregation, if the will of His Holiness remove Mr. Lafont from the theatre of his labors. If this church owes much to the Association for the Propagation of the Faith, it now contributes to the common work of the missions, and for several years the French Catholics have responded to the appeals of the American bishops in favor of the work. St. Vincent's Church is the organ of communication of some of the other churches also; and we find that in 1855, with the churches of St. Peter and the Nativity, it remitted over fifteen hundred dollars to the General Council of the Association.* In order to make the society known, the Rev. Mr. Lafont delivers an English sermon on the feast of St. Francis Xavier, which is attended by thousands, and is always followed by the formation of new decades. Ere long, we trust that none of the churches in the large cities will forbear to join in this movement, and, by forming decades of members of the Association, help to swell

* Proceedings of the Board of Trustees of the Church of St. Vincent de Paul.

by their alms a treasury which has given so much to the struggling missions of the United States.

This is not the only work in which the French Church is interested, and which has been established by the zeal of its pastor. To him New York is indebted for the Brothers of the Christian Schools, whom he introduced to direct his male parish school, and who have since extended so rapidly. The church has also a free school, where eighty girls receive an excellent education, and the Ladies' Benevolent Association annually raises the funds necessary for its support. Like the similar association in the other churches, these ladies also visit the sick and relieve the poor; but none equals in zeal and extent of its labors that under the patronage of the apostle of charity.

The Church of St. Vincent de Paul is also the rendezvous of the missionaries and sisters of various orders arriving from France, invited by our bishops, and who are overjoyed to find a priest of their own land to guide and direct them in a country where all is new and strange. Father Lafont receives his fellow-missionaries with the most cordial hospitality, and takes every pains to serve them; but his rectory is more confined than his generosity, and this leads us to remark, that, considering the numbers of priests and sisters who arrive at New York from Ireland, France, Germany, and Italy, on their way to various parts of Canada and the United States, one of the greatest wants is a good hotel kept by a Catholic, where French and German should be spoken. Such a hotel, approved by the episcopacy of the United States, might welcome these pious immigrants on their arrival from Europe, pass their baggage from the Custom-house, give them information as to the city and country, and put them on their route to their different destinations. In this, the modesty of religious women consecrated to God would be spared many affronts; their poverty, heavy expenses; their confidence, much imposition. As it is, these good sisters are often abandoned on a wharf, amid an

indifferent or scornful crowd, then bewildered by the vulgar runners, who seek to lead them to low houses, or to sell them spurious tickets. For many, the first hours in America are a martyrdom, such as they had never painted to themselves in their most fervent contemplations.

The example set by the French in New York has been imitated in other parts of the State and in Vermont, so that many of the cities now possess churches, where the Catholic of France may hear in his own tongue the religious instruction to which he has been accustomed.

The Bishop of New York, having accomplished so much for the well-being of his diocese, issued, on the 28th of July, 1842, a circular letter convoking a diocesan synod, and after a spiritual retreat at St. John's College, the clergy of the diocese of New York met for the first time in synod, at St. Patrick's Cathedral, on Sunday, the 28th of August. "During the session, twenty-three decrees were put forward in regard to various matters of discipline, and the administration of the sacraments; many practices, such as the baptism of infants in private houses, and others of a similar nature, which had been permitted on account of the exigencies of the times, were entirely forbidden. The most strict and salutary regulations were made in regard to secret societies, and the manner of holding and administering ecclesiastical property." At the close of the synod, the bishop, in a pastoral letter, communicated to the people the result of their deliberations and enforced the regulations. Following this up, he subsequently issued a series of "Rules for the Administration of Churches without Trustees," under which the property of the Church in the diocese has been most advantageously managed, notwithstanding attempts on the part of the State government to create such confusion as would lead to its being sacrificed.*

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* Bishop Bayley, Sketch of the Catholic Church, 116–18.

The extent of the diocese made it almost impossible for the bishop to give his superintendence to all the rising churches and institutions. He solicited a coadjutor, and the Rev. John McCloskey, who had, as we have seen, been the first President of St. John's College, and was at the time Pastor of St. Joseph's Church, was, in 1844, appointed Bishop of Axiern, and Coadjutor of New York. Two other of the clergy of New York were at the same time raised to the episcopal dignity—the Rev. William Quarter, long Pastor of St. Mary's, as Bishop of Chicago, and the Rev. Andrew Byrne, Pastor of St. Andrew's, as Bishop of Little Rock. The three prelates were consecrated on the 10th of March, 1844, by the Right Rev. Bishop Hughes, assisted by the Bishops of Boston and Richmond. Bishop McCloskey at once entered on his duties, and joined with his diocesan in all his plans for the good of the faithful. The eminent prelate himself was at this time assailed by all the fanaticism which the periodical anti-Catholic fever could evoke; but while all was in desolation at Philadelphia, the Bishop of New York, in a letter to the Mayor "On the moral causes which had produced the evil spirit of the times," set the Catholic body, and himself as their pastor, so truly and fairly before the public, that all unanimously condemned their assailants. A striking proof of the respect entertained for the uprightness and ability of the illustrious Archbishop of New York is found in the fact, that when the war with Mexico began to be imminent, the Cabinet at Washington actually solicited him to accept the embassy to Mexico, which the duties of his diocese, and a feeling that the exigency of the case did not call him to public life, compelled him to decline. Yet, had he been sent, there can be but little doubt that his character and position would have enabled him so to arrange existing difficulties as to save both countries from a desolating war. No aspirant to political honors, he would have been but too happy to sacrifice private convenience to the public good; and so far was he from

seeking, that he declined a high position, for which he deemed so many better fitted than himself.*

The interest which Catholicity takes in the country, and its attachment to it, is evinced in its many benevolent institutions; and to refute the calumnies of its accusers, the bishop added one more to the many with which he had endowed his diocese. In December, 1845, he proceeded to Europe, to procure, if possible, Fathers of the Society of Jesus, Brothers of the Christian Schools, and Sisters of Mercy. In both his applications he was successful, and returning in the spring, prepared a house for the Sisters, who arrived on the 15th of May, 1846. The object for which, especially, the devoted pastor wished to secure them, was to establish a house in which young Catholic women, when out of employment, might find a temporary refuge, where their innocence would be out of danger. The Church had constantly to mourn over the fall of many who, in these moments, were drawn to places where, losing virtue, they entered a headlong course of misery. The House of Protection has been of incalculable service, and furnishes not only a shelter to innocence, but enables families to obtain excellent servants; for during their stay, the Sisters instruct them in the various departments for which they are competent. Nor is this the only work of these good religious: they conduct a poor school for girls, visit the poor and sick, and regularly attend at the New York City Prison, the notorious Tombs, where they instruct the unfortunate women detained there, and use every endeavor to draw them to a life of virtue. Criminals condemned to death are also objects of their peculiar care, and that care has been rewarded by most extraordinary and consoling conversions. The community of Sisters of Mercy has extended to other cities, as we have before stated.†

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* Maury, Statesmen of America, 243.

† Villanis, Cenni Istorici del Progreso del Cattolicismo negli Stati Uniti, 39.

The Brothers of the Christian Schools arrived in October, but as affairs were not satisfactorily arranged, their establishment was for a time abandoned.

In seeking to recall the Society of Jesus to New York, the bishop wished especially to confide to their care the College of St. John, which he had so firmly established, and which the Legislature of the State incorporated on the 10th of April, 1846, chiefly through the exertion of Hon. George Folsom, a gentleman of literary acquirements, who, though elected by the Anti-Catholic, would not stoop to any bigoted harassing of the Catholics, such as has disgraced Massachusetts with regard to the College of the Holy Cross.

The Jesuits of the Province of Paris, who had, in June, 1831, begun a mission of their order in the diocese of Bardstown, at the instance of the sainted Bishop Flaget, for many years directed St. Mary's College, in Kentucky, and began a college and church in Louisville.* Difficulties, however, compelled them to withdraw from the diocese; and as, in 1842, other Fathers of their province, under the jurisdiction of Father Chazelle, the Superior of the mission in Kentucky, had founded a house in Montreal, and subsequently others in Upper and Lower Canada, those of Kentucky sought to approach these, and in consequence of the application of the Right Rev. Bishop Hughes, removed to the diocese of New York, and assumed the charge of the College of St. John. Father Chazelle, the Superior since the foundation of the mission, died at Green Bay in 1845, while visiting the Western missions, and the Rev. Clement Boulanger was appointed Superior, and remained such till the year 1855.

The direction of the college and of the seminary, which was confided to their care, did not satisfy the zeal of the Fathers: they sought to establish a church and college in the city itself;

* Bishop Spalding, Life of Bishop Flaget, 270, 301.

and in 1847, Father John Larkin having acquired a church formerly belonging to a Protestant congregation, opened it under the title of the Most Holy Name of Jesus, and established in connection with it an academy, the nucleus of a future college. Scarcely, however, had the whole been successfully organized, when a conflagration, the result of an accident, laid the building in ashes. The Fathers immediately transferred their academy to the basement of St. James Church, and subsequently to a house in the Third Avenue; but having, in 1850, under Father John Ryan, purchased a site on Fifteenth-street, they began the erection of a college, and with it of the new Church of St. Francis Xavier.* The college was completed in the summer of 1850, and the Fathers entered it with their pupils in September. Its plan of study is the same as that at St. John's, embracing a full college course, with the usual preparatory classes; and its pupils are usually about two hundred in number.

Besides these two houses, the Fathers have in the State a church at West Troy, and another at Buffalo, in all of which they labor in the various objects of their institute. This mission numbers in the various dioceses of New York and Canada thirty-six Fathers and twenty scholastics.

While the Bishop of New York was thus increasing the means of saving souls, he was almost deprived of the oldest religious body laboring among his flock. The Sisters of Charity at Emmetsburg had long opposed the employment of members of their order in male orphan asylums, and finally ordered the Sisters at New York to resign the care of those which they had so long directed. In consequence of representations made, the Very Rev. Superior of the Sisters addressed a circular to those in New York, authorizing all who chose, to remain, and organize as a separate body.

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* Bishop Bayley, Sketch of the Catholic Church on the Island of New York, p. 123.

Of the fifty Sisters at that time in the diocese, thirty-one remained; and on the 8th of December, 1846, the feast of the Immaculate Conception of the Blessed Virgin, the Right Rev. Bishop Hughes constituted the Sisters of Charity in this diocese a local community, under the title of Sisters of Charity of St. Vincent of Paul—the Sisters adhering to the original constitutions, rules, dress, and customs of the order, as founded by Mother Seton. Since the Sisters of Emmetsburg have adopted the French dress and rules, those of New York now represent the Society as founded by Mother Seton. To add to their consolation, the Holy Father has approved their organization, and granted them all the faculties and privileges enjoyed by those at Emmetsburg.

The mother-house of this body was fixed at Mount St. Vincent, a delightful spot near Harlem, where the Sisters speedily opened an academy, which has proved most beneficial to the city, by the excellent education which it affords. They soon after (in 1849) established in the city itself St. Vincent's Hospital, which in one year accommodated nearly a thousand patients. Besides these institutions, they direct six orphan asylums, and a great number of free schools. The missionary establishments in the States of New York and New Jersey dependent on Mount St. Vincent number twelve; besides which, there is one in the province of Nova Scotia.*

Such was the state of Catholicity when, in 1847, the Holy See, to the great joy of the prelate, divided his extensive diocese, and committed the See of Albany to his able coadjutor, Bishop McCloskey, and appointing to the new See of Buffalo the Rev. John Timon, of the Congregation of the Missions, who was consecrated on the 17th of October, 1847, in the Cathedral

* Heroines of Charity (American ed.), p. 220. Villanis, Cenni Istorici del Progreso del Cattolicismo negli Stati Uniti, p. 40.

Church of St. Patrick. By this division of the State, the Bishop of New York retained as his diocese the city of New York, with all the counties south of the forty-second degree of north latitude, and the portion of New Jersey previously dependent on his See. While the newly appointed prelates proceeded to organize the dioceses to which they had been called, he devoted himself with greater zeal than ever to the improvement of the less extensive district confided to his care.

We have seen how earnestly he had endeavored to plant in his diocese the Brothers of the Christian Schools, and how unsuccessful his effort proved. Scarcely, however, had the division of the diocese been effected, when he was consoled by seeing them permanently introduced by the zeal and perseverance of the Rev. Annet Lafont, who, overcoming the obstacles previously raised, established this excellent order firmly at New York. In 1848 four Brothers commenced a house near the Church of St. Vincent of Paul, in Canal-street, where they had charge of three classes and an attendance of two hundred pupils. So successfully did the Brothers conduct this school that its numbers soon augmented, and in spite of their scanty accommodations they were obliged to yield to the general wish, and opened a select boarding-school. Other churches solicited members to direct their parish-schools, and they soon had under their charge those of the Cathedral, and of St. Mary's, St. Stephen's, St. Joseph's, and of St. Francis Xavier's, and even of some in Brooklyn. Anxious to place them on a firm footing, the Most Reverend Archbishop encouraged them to open an academy near the city, to be in a manner the mother-house. The Academy of the Holy Infancy, near Manhattanville, put in operation in 1853, owes its existence to his devotedness, and crowns the labors of the order. Here young lads, not intended for college, are trained to virtue and the ordinary branches of an English course—the necessity of such an institution being a great want

near a large commercial city, where many parents seek to fit their sons for commercial and not for professional pursuits. The Brothers also direct a select academy in the city, and in all their establishments count nearly two thousand pupils—the number of Brothers being thirty-three.*

From the commencement of his administration the zealous bishop had constantly multiplied the number of churches around him, and freeing the older from debt, enabled them to erect school-houses and meet other parochial wants. In 1850 the city of New York alone contained nineteen churches, and the rest of the diocese forty-seven, being twenty more than the whole State contained at the time of his appointment. So important had New York become that the Holy Father, by his brief of October 3d, 1850, erected it into an archiepiscopal See, with the Sees of Boston, Hartford, Albany, and Buffalo as suffragans. The Most Reverend Archbishop soon after proceeded to Rome and received the pallium from the hands of the Holy Father.†

In a short time a new division was proposed, to lighten still more the burden attached to the See of New York. Part of New Jersey depended on it and part on the See of Philadelphia. The Holy See deemed it now for the interest of religion to unite the whole State of New Jersey under a bishop whose See was fixed at Newark, and appointed as the first bishop, the Rev. James Roosevelt Bayley, then secretary of the archbishop. The city of Brooklyn, which had become one of the largest in America, was also made a See, and conferred on the Very Rev. John Loughlin, vicar-general of the diocese. The two prelates were consecrated in St. Patrick's Cathedral, with the Rev. Louis de Goesbriand, Bishop-elect of Burlington, by the Most Rev. Cajetan Bedini, pronuncio of His Holiness, on the 30th of October, 1853.

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* Sketch of the Christian Brothers in Catholic Herald, January 12, 1856. U. S. Catholic Almanac, 1848–1856.

† Bayley, Sketch of the Catholic Church, p. 127.

As these Sees were also in the province of New York, these prelates attended in the ensuing year the first Provincial Council of New York, which was opened on Sunday, the 1st of October, 1854, and closed on the following Sunday. The Fathers of the Council were the Most Rev. John Hughes, Archbishop of New York, presiding; the Rt. Rev. John M'Closkey, Bishop of Albany; the Rt. Rev. John B. Fitzpatrick, Bishop of Boston; the Rt. Rev. John Timon, Bishop of Buffalo; the Rt. Rev. Bernard O'Reilly, Bishop of Hartford; the Rt. Rev. John Loughlin, Bishop of Brooklyn; the Rt. Rev. James R. Bayley, Bishop of Newark; and Rt. Rev. Louis de Goesbriand, Bishop of Burlington. Six decrees were passed, expressing their devotion to the Holy See, confirming and renewing the decrees of the Councils of Baltimore. Besides these they made new and stringent regulations as to church debts, urged on all the clergy the importance of the education of the younger portion of their flocks, and regulated the exercise of the ministry by clergy in other dioceses than those for which they had obtained faculties.*

The meeting of the prelates, moreover, enabled them to decide on many points of discipline of which the enforcement had been delayed, and it was among other things resolved to enforce the publication of banns, and to use every effort to establish the Association for the Propagation of the Faith in their respective dioceses. The pastoral letters issued by the Fathers of the Council on the 8th of October, announced this determination, and after reviewing the position in which Catholics were daily assailed with charges of unfaithfulness to their country, urged them to forbearance and obedience to the laws. "Should any portion of the community assail you, as if you were unworthy to be members of this free and enlightened republican government, let your refutation of their calumnies be less in writings and in

* Concilium Neo Eboracense Primum, p. 20.

words than in deeds and actions. Your first duty is supreme loyalty to God and your holy faith. Your second—subordinate, but in its own sphere equally supreme—loyalty to your country, in all her vicissitudes of prosperity or adversity, if God should so permit her to be tried. Next to your country, in this secondary order, your families, your kindred, your neighbors, your friends and enemies, your countrymen and all mankind." This letter also urged on all the necessity of a proper and Catholic education of the young, and warned them against the idea so insidiously kept up by the enemies of Catholicity, that every edition of paper which circulated among Catholics was an organ for which the Church or its prelates were responsible.

The decrees of the Council were approved by the Holy See on the 9th of July, 1855, and the Holy Father, in his letter to the prelates of the province, commended their zeal, and urged them to unite in an endeavor to establish an American college or ecclesiastical seminary at Rome. "By its means," says the Holy Father, "young men chosen by you, and sent for the hope of religion to this city, will grow like tender plants in a nursery, and here imbued in piety and learning, will draw uncorrupted doctrine from its very source; and learning the rites and sacred ceremonies from the custom and manners of that Church which is the mother and mistress of all, and formed to the best discipline, may on their return to their native land discharge with success the duties of pastors, preachers, and teachers, edify by an exemplary life, instruct the ignorant, recall the erring to the paths of truth and justice, and by the aid of solid learning, refute the fallacies and silence the madness of designing men."

The wish of the Holy Father found an echo in the hearts of the American Catholics, and one gentleman—the late Nicholas Devereux, of Utica—proposed that a hundred of the more wealthy Catholics should, by each subscribing a thousand dollars, raise a fund to begin the college. The others will doubtless

soon present themselves; if not, a general collection among the Catholics will easily give the necessary means to give America its representative college at Rome beside those of England, Ireland, France, and Germany.

Soon after the conclusion of the Provincial Council, the Most Reverend Archbishop resolved to visit Rome in order to be present at the definition of the dogma of the Immaculate Conception; and with the Archbishops of New Orleans and Baltimore, and the Bishops of Pittsburg, Buffalo, and Philadelphia, he had the consolation of taking part in the solemnities of the auspicious day.

During his absence the enemies of Catholicity, whom a period of fanaticism had enabled to obtain an influential position in the Legislature of the State, on a petition of the trustees of St. Louis Church, Buffalo, without examination into its truth, without any discussion of the question by committees, but exulting in a pretext which enabled them to hide their desire of overthrowing Catholicity under the mask of zeal for the public good, passed a law concerning church property in open violation of common sense, common honesty, and constitutional rights. Assuming that the majority of the Legislature are the owners of all real and personal property in the State, and that the actual owners are merely tenants at their pleasure, they enacted that all property held by any person in any ecclesiastical office or orders should, on his death, vest in the occupants or congregation using it, if they were incorporated or would incorporate, and in default, in the people of the State. Another clause provided that no deed of property to be used for divine worship should be legal or have any force unless made to a corporation. By these absurd enactments no individual can purchase a lot for a chapel, and though he pay the value the deed is inoperative; and if, prior to the passing of the act, any individual owned property used for divine worship, it would, on his death, pass not to his

heirs, but to any set of men to whom he might have let it, or who had even intruded into it.*

The absurdity of the whole affair was, however, but a cloak to the real desire of seizing the property of the Catholics or hampering them in its use.

Scarcely had the act passed the Senate when the Most Reverend Archbishop returned from Europe, and having read the strange documents, including petition, act, and the speeches made in regard to it, deemed it due to himself to protest against the false statements in regard to himself on which it was based. These were chiefly an assertion in the petition of the trustees of St. Louis Church that he had attempted to compel them to convey the title of their church property to him, and an assertion made by Erastus Brooks, editor of the New York Express, and member of the Senate, that the Archbishop of New York owned property in the city of New York to an amount which he supposed not much short of five millions of dollars. The plan of the schemers was evident; they wished to represent the Catholic prelates as grasping at all property, and as already owners of immense amounts.

The archbishop at once came forward and so completely refuted the trustees of St. Louis that they admitted that he never had demanded the title of their property. Mr. Brooks attempted to show that his assertion was well founded, and in a long series of letters, full of abuse and old records, attempted to make good his case; but the archbishop followed him, step by step, and so completely exposed the unjust means used to pass the act, and the intrinsic usurpations of the statute itself, as to destroy all the advantage which the enemies of Catholicity wished to obtain. In the letter closing the controversy he says: "This is, I think,

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* See this ridiculous law in the Laws of the State of New York for 1855, ch. 230.

the first statute passed in the Legislature of New York, since the Revolution, which has for its object to abridge the religious and encroach on the civil rights of the members of one specific religious denomination. Hitherto, when any denomination of Christians in the State desired the modification of its laws affecting church property, the Legislature waited for their petitions to that effect, took the same into consideration, and when there was no insuperable objection, modified the laws so as to accommodate them to the requirements of the particular sect or denomination by whom the petition had been presented. Thus the law of 1784, though still on the statute book, has become practically antiquated and obsolete. From its odious and often impracticable requirements, the Episcopalians, the Presbyterians, the Methodists, the Dutch Reformed Church, the Quakers, and perhaps others besides, have at various times solicited exemption at the hands of the Legislature, and obtained special enactments more in accordance with their faith and discipline respectively. Now this antiquated law is the one which is revived, reinvigorated, strengthened by provisions for contingent confiscation of church property, and forced upon the Catholics of the State of New York as sufficiently good for them. They had not petitioned for it; they did not desire it; they will not have it, if they can lawfully dispense with its enactments."

As this attempt on the rights of Catholics, and the discussion which grew out of it, attracted great attention, the archbishop published the controversy, with an introduction, in which he reviewed the whole history of trusteeism in the United States, and especially the evils which it had produced in St. Peter's Church, the cradle of Catholicity in New York. The faithful have indeed been so thoroughly convinced of the miseries of that system, that not a single congregation in any part of the State showed the least approval of the conduct of the trustees of St. Louis Church, but all regarded the attack as an insidious attempt to

defraud them of the shrines which with so many sacrifices they had reared to the service of Almighty God.*

While a great wrong was thus meditated, the archbishop was consoled by the arrival of two new colonies of religious women to aid in the great cause of education. These were the Ursulines and Sisters of the Holy Cross. The former were, as we have seen, no strangers in the diocese, their order having been the first to establish a convent in New York—that, however, had long been closed when this new colony of the Daughters of St. Angela Merici appeared. It consisted of eleven religious, under the guidance of Mother Magdalen Stehlen, who, on the 16th of May, 1855, founded at East Morrisania, in the county of Westchester, the eleventh house of their order which has existed in the United States. These Ursulines came from a convent at St. Louis, in the State of Missouri, founded in the year 1848, through the zeal and exertions of Mother Stehlen and two other Sisters, who, with the permission of their diocesan, left the Ursuline convent at Oedensburg, in Hungary, to labor in America. Joined by other German Sisters from the convent of Landshut, in Bavaria, the house prospered rapidly, and in 1855 was enabled to send a colony to New York, where, as elsewhere, they devote themselves to the education of children of their own sex.†

The Sisters of the Holy Cross had a special object in view. The orphan asylums at New York had been for years under the direction of the Sisters of Charity, who brought up the children with a zeal and care beyond all praise; but on arriving at a certain age the children were bound out as apprentices, and many, thus thrown upon an unfeeling world, were lost to religion and

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* Brooksiana; or the controversy between Senator Brooks and Archbishop Hughes, grown out of the recently enacted Church Property Bill; with an introduction by the Most Reverend Archbishop of New York. New York, 1855.

† Metropolitan Magazine, iv. 158.

society. The object of a new establishment was to teach these girls trades in a house under the direction of some pious Sisters, and thus enable them to earn a livelihood, and attain an age less liable to be deceived before entering on the career of life. The Sisters of the Holy Cross chosen for this work were founded in France by the Rev. Basil Mary Anthony Moreau, in the year 1839, and are consecrated to the Sorrowful and Immaculate Heart of Mary. They unite teaching with the various works of mercy as the objects of their institute.

The Sisters of the Holy Cross were introduced into the United States in connection with the Priests of the Holy Cross about 1842, and have an extensive establishment at South Bend, Indiana, where there is a novitiate of the order. The community in Indiana numbers thirty-three professed Sisters, thirty-eight novices, and twenty-five postulants. Among their fields of labor there which they have faithfully cultivated is the manual-labor schools, and these they have successfully introduced at New York, where, as we have seen, they instruct the female orphans in the various trades.*

Thus terminates our rapid sketch of the diocese of New York, where Catholicity has made such progress under the episcopacy of the Most Reverend John Hughes. Of him it has been well remarked, "that a man who has obtained so great a mastery over his fellow-man must have greatness in him." No prelate of the Catholic Church has ever attained in the United States a position such as his: with a singular talent for unravelling at a glance the intrigues and movements of political men, and of foreseeing the results of public measures and agitations, his writings are ever timely, profound, and convincing. Whenever a movement affects the Church, his voice is listened to with attention

* De Courcy, Les Servantes de Dieu en Canada, p. 108. Memoir of the Rev. Mr. Cointet. A full account of the order will be given hereafter, in our sketch of Indiana.

by all, and the press from one extremity of the country to the other reproduces and comments his words as those of a public document. No man accordingly has more bitter opponents, or more enthusiastic adherents: his name is in the mouths of all, and all view in him the uncompromising advocate and expounder of Catholic views.

Nor has the Archbishop of New York attained this eminence by deserting, like the courtly prelates of other days, his episcopal duties for the arena of secular affairs. His voice is never raised but in matters connected with the Church, and Catholicity in New York is the proof of his devotedness as a pastor. Overcoming by his talents the dissensions and parties that existed among the clergy and laity, he gave unity and power to the Catholic body, who instead of wasting their energies and means, no less than piety and devotion, in strife and rebellion, have since sought to enrich the State with churches, colleges, academies, schools for rich and poor,—with asylums where every human ill is cared for,—cloisters and monastic halls where a higher ascetic feeling is cultivated or welcomed. These are his eulogy.

CHAPTER XXVI.

DIOCESES OF ALBANY, BUFFALO, BROOKLYN, AND NEWARK.

Diocese of Albany—Early Catholic affairs—Church and Mission of the Presentation at Ogdensburg—St. Regis—Chaplains at Ticonderoga and Crown Point—Rev. Mr. de la Valinière and his church on Lake Champlain—Church at Albany—Early pastors—Increase of Catholicity—Appointmont of Rt. Rev. John M'Closkey as first bishop—His administration—Institutions—Religions Orders—Jesuits—Ladies of the Sacred Heart—Brothers of the Christian Schools.

Diocese of Buffalo—French chaplains at Fort Niagara—Early Catholic matters—Appointment of the Rt. Rev. John Timon as bishop—The Jesuits, Redemptorists, Franciscans, Christian Brothers, and Ladies of the Sacred Heart—Sisters of Charity, Sisters of St. Joseph, Sisters of St. Bridget and of Our Lady of Charity—State of the diocese.

Diocese of Brooklyn—Catholicity on Long Island—First church in Brooklyn—Progress—Rt. Rev. John Loughlin first bishop—Visitation Nuns—Sisters of Charity—Sisters of Mercy—Dominican Sisters.

Diocese of Newark—Catholicity in New Jersey—Its progress—Appointment of Rt. Rev. James R. Bayley, first bishop—Seton Hall.

In our opening chapter on the Church in the State we dwelt at some length on the early Catholic missions among the Five Nations of Iroquois, and of their close in consequence of political schemes and intrigues.

The treaty of Utrecht in 1713, by acknowledging the authority of England over the Five Iroquois Nations, had forced the missionaries to abandon the Iroquois to their new master. Nothing but a war could again open to religion the way to the cantons. In 1745 the Abbé Francis Picquet accompanied his flock—the Indians of the Lake of the Two Mountains—in the expedition against Fort Edward. During the continuation of hostilities he had occasion to see the New York Iroquois, and found them disposed to embrace Catholicity; but as he could not even think of attempting a mission in the Indian towns in the

interior of New York, where the English would not have tolerated his presence, the Abbé Picquet resolved to found a Reduction near the embouchure of Lake Ontario into the St. Lawrence, in order to attract to that spot the well disposed among the Indians of the League. His project was approved by the Governor of Canada, and in the month of May, 1748, he set out to choose a site, and decided on a beautiful port at the mouth of the Oswegatchie, where the city of Ogdensburg now stands. With the help of his French and Indians, the missionary erected a storehouse and palisade fort, to which he gave the name of the Presentation, in honor of the holiday which is the patronal feast of the Congregation of St. Sulpice, to which he belonged. In the month of October, 1749, a war party of Mohawks set fire to the Presentation, and occasioned the Abbé Picquet a loss of thirty thousand livres. Undiscouraged, however, he at great expense repaired the loss, and having begun his mission with six Indian families, he had the consolation of counting, in 1751, four hundred families, comprising three thousand souls, and composed almost entirely of Onondagas and Cayugas.

The success of Mr. Picquet silenced the envy and jealousy in Canada which at first had ridiculed his projects, and people began to realize the religious and strategic importance of this post in the very heart of the province of New York. In 1752 the Bishop of Quebec, Henry Mary du Breuil de Pontbriand, visited the Presentation mission, and after spending several days in instructing the neophytes, baptized one hundred and twenty, and confirmed many. This was doubtless the first episcopal act performed by a Catholic bishop within the present limits of the State of New York. On this occasion the ladies of Montreal embroidered for the mission a beautiful banner, still preserved at the Lake of the Two Mountains. The Abbé Picquet organized a civil government, by appointing a council of twelve chiefs, who took an oath of fidelity to France. He also visited the interior

of the cantons, and was everywhere well received by the Indians. They had in vain awaited the missionaries promised by the English, and as their chiefs declared in reply to the reproaches of the English, they felt the necessity of Christianity, and were disposed to emigrate in a body to the St. Lawrence to obtain it. To effect this, Mr. Picquet would have needed other priests to aid him, skilful, like himself, in gaining the confidence of the Indians; but he was almost alone, and the Society of Jesus, whose suppression the Catholic sovereigns of Europe were demanding, could not renew their efforts of the previous century. In 1753, Mr. Picquet went to France, leaving his mission to the Rev. Peter de la Garde, a Sulpitian, and the following year he returned to the Presentation with two priests. But the war which was to end in the conquest of Canada was already enkindled, and instead of peacefully continuing amid his beloved Indians the labors of the apostolate, he had to accompany numerous military expeditions. For six years Mr. Picquet multiplied his endeavors to draw the cantons to the cause of France, cement alliances or encourage the warriors. So great was his influence over the tribes that the Marquis du Quesne, Governor of Canada, said that the Abbé Picquet was worth more than ten regiments, and in battle the Indians always believed him in their midst, even when he was actually hundreds of miles off. But all the efforts of Canada could not prevent the progress of the English, whose armies invaded that colony on all sides, while it was actually abandoned without resources by the mother country. In 1759 the Rev. Mr. Picquet had been forced to retire from the Presentation and settle with his Indians on Grande Ile aux Galops, in the midst of the St. Lawrence, to be less exposed to the English. There he built a chapel, and on the 2d of September, 1759, was invited to bless Fort Levis, which the French were erecting on another island in the St. Lawrence. On the 25th of August, 1760, this fort was forced to surrender to the

English after a vigorous defence, directed by Captain Pouchot, and during the whole siege the Abbé de la Garde remained on the island to take care of the wounded.* In the month of May, in the same year, the Rev. Mr. Picquet bade adieu to his mission, in conformity with the advice of the governor, to avoid falling into the hands of the English, and he descended to Louisiana by the lakes and the Mississippi. He spent nearly two years at New Orleans, where his preaching produced a great deal of good, and at last seeing that France sacrificed all her American possessions, he returned to his native country, which his zeal had so faithfully served abroad for thirty years.†

On the peace, the Rev. Mr. de la Garde obtained permission to resume the care of the mission of the Presentation, but the English garrison at the fort ere long demoralized the natives; and after a few years the more religious dispersed, seeking, after many vicissitudes, a refuge at Canadasaga, Caughnawaga, or St. Francis Regis. This last-named village, situated on the St. Lawrence, northeast of the Presentation, is now divided by the boundary between New York and Canada, and is thus partly in the diocese of Albany. It was founded about 1760 by the Jesuit

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* John Peter Besson de la Garde, born in France about 1723, remained in Canada after the conquest, and died on the 10th of April, 1792, Curé of St. Genevieve.

† Lettres Edifantes et Curieuses. Mémoire sur la vie de M. Picquet, missionnaire au Canada par M. la Lande de l'Académie des Sciences. Shea's History of the Catholic Missions, pp. 334–340. Manuscripts of the Hon. I. Viger, Com. St. Greg. Francis Piequet, born at Bourg en Bresse, on the 6th of December, 1708, entered the Congregation of St. Sulpice at an early age. In 1733 he solicited and obtained permission to go to Canada, and devoted himself to the Iroquois missions with equal zeal and success. When in 1753 he came to France to interest the government in his mission, his family wished to detain him at Bresse, and, on his refusal, disinherited him. On his return to Paris in 1762, he received testimonials of esteem from the clergy of France and from the Sovereign Pontiff, and died at Verjon on the 15th of July, 1781. The astronomer, La Lande, his countryman, who wrote the memoir cited above, was an infidel of the worst stamp, and was one of the authors of the Dictionnaire des Athées.

Father Mary Anthony Gordon, with some Iroquois families sent from Caughnawaga, and in 1806 it received the refugees from the Presentation. Father Gordon resided at St. Regis till his death in 1777. After that, in consequence of the war and its troubles, the Iroquois had no permanent pastor till 1795, when the Rev. Roderic McDonnell, a zealous Scotch priest, directed them till his death in 1806. To him succeeded the Rev. John B. Roupe, a Sulpitian of Montreal, who, becoming an object of suspicion to the Americans during the war of 1812, was taken prisoner by their troops, in an attack on his village. His successor, the Rev. Joseph Marcoux, was so favorable to the Americans as to be termed by his flock, Ratsihenstatsi Wastonronon, the American priest.* He was subsequently for many years at Caughnawaga, where he died on the 29th of May, 1855, renowned as a philologist and a devoted missionary. His catechisms and prayer-books are used, by the direction of the bishop, in all the Catholic Iroquois missions, and his dictionaries and grammars will ever remain a monument to his learning and a treasure to the missionaries.†

Since 1832 the Rev. Francis Marcoux has been pastor at St. Regis, and although part of the village is, as we have said, in the State of New York, the Bishop of Albany leaves the whole under the jurisdiction of the Bishop of Montreal, who sends Canadian missionaries there. St. Regis contains a population of eleven hundred souls, governed on the Canadian side by chiefs, on the American side by trustees; and they form the only remnant of Catholic Iroquois in the State of New York, where their forefathers of the Five Nations were once so powerful. The unfortunate territorial division of their village between the English and Americans is still, for the Indians, a source of trouble and intes-

* The Canadians term all Americans *Bostonais*, and the Indians adopt the term.

† See sketch of his life and labors in the Metropolitan, iii. 589.

tinc difficulty. The Protestant sects, taking advantage of such a situation, have made great efforts and greater outlays to pervert the tribe, and imagined that they had succeeded when they obtained, as an instrument of proselytism, a son of the tribe, whom they have made an Episcopal clergyman. The Rev. Eleazar Williams, not content with playing this part, wished to ape a still higher one; and since 1852 nothing will satisfy his vanity but to be the dauphin of France—Louis XVII., son of the victim of the French Revolution. Some Protestant clergyman, it would seem, must always endorse an imposture in America, whether it be Maria Monk or Eleazar Williams, and in consequence, the Rev. John H. Hanson, and even the Rev. F. L. Hawks, lent the pretender the aid of their influence and personal consideration. To maintain his thesis, the Rev. Mr. Hanson published a volume of five hundred pages, besides several articles in a periodical;* and it is not easy to conceive how a man of sense can talk so much of good faith in a work where he tortures historic truth at every line.†

After having frequently sought to fathom the motives which

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* The Lost Prince; facts tending to prove the identity of Louis XVII. of France and the Rev. Eleazar Williams. By John H. Hanson. New York, 1854. Putnam's Monthly, February and April, 1853, and February, 1854.

† At the first attempt to impose this gross fable on the public, the present writer refuted it step by step in the New York papers. This opposition did not please the partisans of the Lost Prince, for Mr. Hanson had gained his hero many very sincere and enthusiastic friends. The author of the book himself came to see us, to convert us to his ideas, and failing, represented us as an agent of the Bishops in Canada, the emissary of all the Bourbons, paid by the Catholics and royalists to discredit the American Louis XVII. Yet we produced the sworn statement of Mary Ann Williams, Eleazar's mother, who in 1853 still survived at St. Regis, though more than eighty years of age, and who solemnly attested that Eleazar was her son. We also published certificates of the principal Iroquois chiefs at Caughnawaga, affirming that Eleazar was born in their village, and we believe that we did something to prevent the imposture from spreading. He still preserves his partisans, and the Church to which he belongs is not ashamed to credit this fantastic pretension of one of its clergymen.

induced Mr. Hanson and his colleagues to accredit this fable, we find only one plausible explanation. The first article in the periodical, "Have we a Bourbon among us?" was thrown before the public at a moment when the Episcopalians of America were filled with vexation and shame at the striking conversion of one of their bishops, Dr. Levi S. Ives. It was necessary to divert attention from a fact so fitted to inspire reflections and seek the truth sincerely. Curiosity was to be stimulated by leaving a considerable interval between the articles, and Episcopalian vanity to be flattered, by persuading them that if they had lost a bishop they had gained a king. In fact, they succeeded for several months in engaging the popular attention with the imaginary adventures of the Dauphin of France; but it would seem that the instigators of the movement having used their instrument, have cast it aside, leaving Mr. Williams to turn to account, as best he may, his royal origin.*

Independently of the missionaries whom France sent into the interior of New York to evangelize the Indians, other priests took up their residence in the fortified posts where the French had garrisons, and the efforts of the governors of New York failed for eighty years before the perseverance of their Canadian neighbors. In vain did they endeavor to drive the French beyond the St.

* The following advertisement appeared in the New York papers, in January, 1854, and is a sample of those used to draw a crowd around his pulpit. "The Rev. Eleazar Williams, said to be the long-lost Dauphin of France, will preach an interesting sermon to-morrow evening at St. Paul's Church, Brooklyn, and a collection will be taken up to build a church for the St. Regis Indians, of whom he is the spiritual pastor. The Rev. Mr. Williams is 67 years old, and claims to be the identical Louis XVII. of France. This cannot fail to make his sermon interesting to the people of Brooklyn." This pious call is a series of voluntary errors. The Rev. Mr. Williams is not pastor of the St. Regis Indians, who despise him, and have repeatedly driven from their village a man who seeks to lead them into apostasy. Repulsed by the Canadian government, which told him that the St. Regis Indians had a Catholic pastor, Mr. Williams collects funds in the United States to seduce his countrymen.

Lawrence; they succeeded only when the white flag of the Bourbons disappeared in Canada.

In 1732 the French reared a fort, to which they gave the name of St. Frederic, on the southern shore of Lake Champlain, in order to cover Montreal from the attacks of the English. This point bore the name of Pointe a la Chevulure, which the English translated Crown Point. The Swedish naturalist, Kalm, tells us that Fort St. Frederic was so named in honor of M. de Maurepas, and that there was within the fort a well-built church, where the soldiers assembled morning and evening for prayer. "The French," he adds, "give much more time in their colonies to prayer and outward worship than the English and Dutch settlers in the English colonies."* He remarks, too, that in the craft in which he ascended the Hudson the hands performed no devotions, while in the French sloop that took him down Lake Champlain he was edified by the religious conduct of the crew, especially on Sunday.†

Of this fort the names of the chaplains have fortunately come down to us, and among them is Father Emmanuel Crespel, famous for the interestiug narrative of his shipwreck, whom we shall also find at Niagara.‡

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* Kalm, Travels in North America. Translated from the Swedish, by J. R. Forster: Warrington, 1770; iii. 148. The travels of this learned naturalist are very interesting, especially as regards Canada. He speaks well of religion, and describes judiciously the churches, convents, and other establishments at Quebec and Montreal. He was much pleased with the Jesuits, with whom he frequently dined, and among whom he found, as he avows, scientific men fully equal to himself. On his return to Sweden he was made a Lutheran bishop.

† Kalm, iii. 44.

‡ The names of the chaplains at Fort St. Frederic, or Beauharnais, as drawn by the learned Mr. Jacques Viger, of Montreal, from the register still preserved in the prothonotary's office, are—

John Baptist Lajus,	1732–33.	Alexis du Buron,	1743–46.
Peter Baptist Resehe,	1733–34.	Bonaventure Carpentier,	1747.
Benardine de Gannes,	1734–35.	Hypolite Collet,	1747–54.
Emmanuel Crespel,	1735–36.	Didacus Cliche,	1754–58.

In 1755 the French built a fort still farther towards the capital of New York, at Carillon, now Ticonderoga, and here in 1757 they repulsed the army of General Abercrombie. This was, however, the last effort of their power, and on the 26th of July, 1759, Bourlamarque had to evacuate Ticonderoga and fall back on Canada. Some weeks after Montcalm was killed, and Quebec surrendered to England. The conquest of Canada was a momentary triumph for Protestantism, and the missionaries disappeared from the State of New York.

When the American army under Montgomery entered Canada, a number of the French settlers joined their standard, and were enrolled in Lieber's and Oliver's companies, as we have stated when speaking of the political mission of Father Carroll. Among the young men of Chambly, Assumption, and Machiche the Americans also found some sympathizers, especially in the Acadians. It is easy to conceive the deep-seated hatred of the English government which they nurtured in their hearts. Some had been treacherously banished from Acadia in 1755, and after an exile of greater or less duration, had joined the Canadians, fellow-countrymen in their eyes; others had fled to Canada when the English began the work of pillage and devastation in Acadia. All nourished an inveterate hatred against their oppressors, and seconded the Americans in their enterprise to wrest the St. Lawrence from Great Britain. On the evacuation of Canada in 1776 those most compromised followed the retreating army, and remained till the close of the war incorporated in various regiments of the American army. Their families in many cases were also compelled to follow. A letter of General Schuyler's, dated Au-

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Peter Verquaillie,	1736–41.	Anthony Deperet,	1758–59.
——— Daniel,	1741–43.	Felix de Berey,	1760.

The last entry in the register, a baptism, is dated Jan'y 12, 1760, but F. de Berey could not have performed it at Crown Point, which the French had left in the summer of 1759.

gust 18, 1776, contains a pressing recommendation in favor of the Canadians of Livingston's, Hazen's, and Duggan's corps, then at Albany, representing them as in the greatest destitution and nakedness. The general adds that many Canadian refugees not in the army were in the same state.* The latter were even more miserable, isolated in a foreign country, whose language they knew not, and whose religion they did not share. The State of New York at last took pity on part of these unfortunate people, and in 1789 and 1790 granted lands northwest of Lake Champlain to about two hundred and fifty Canadian and Acadian refugees. These lands are situated in the present county of Clinton, and the villages of Chazy and Corbeau are inhabited in part by the descendants of these soldiers of the Revolution. Others of the Canadians settled at Fishkill, where we have seen the apostolic Father Farmer laboring among them; others at New York, and more at Split Rock Bay, on Lake Champlain.

Both those at New York and those at Split Rock were for a time attended by a clergyman whose sufferings and eccentric life require some details. Peter Huet de la Valinière, born at Nantes, in Brittany, on the 10th of January, 1732, was received into the Congregation of St. Sulpice, and came to Montreal a sub-deacon in 1755. He was ordained priest at Quebec in 1757, and was one of the twenty-eight Sulpitians who submitted to become English subjects when twelve of their brethren returned to France. Mr. de la Valinière does not, however, seem to have succeeded in conceiving a very lively affection for the new masters of Canada, and in 1776, while pastor at the Assumption, fell under the suspicion of government for his political conduct and

* American Archives, Series V. vol. i. 1031. The same collection, S. IV. vi. 923, mentions a captain's commission given by Sullivan to Francis Guillot, of Rivière du Loup; and in V. i. 798, names the Canadians, Loseau, Aller, Basadé, and Menarece (Menard), as officers in Col. James Livingston's regiment. Colonel Fremont, the explorer, is the son of a Canadian who emigrated to the United States in 1790.

his sympathy for the army of the United States then in the colony.* Even before receiving the complaints of the governor, the bishop had several times removed Mr. de la Valinière from one point to another away from the frontiers, but as that clergyman still expressed his opinions freely, Sir Francis Haldeman seized him in 1780, and sent him in a frigate to England. After remaining eighteen months in a prison-ship he was set at liberty, and reached Brittany towards the close of 1781. Soon dissatisfied with his family, and meeting, in consequence of his eccentricity, a rather cool reception from the Sulpitians at Paris, he resolved to return to Canada, and set sail for Martinique. From this point the Abbé de la Valinière proceeded to St. Domingo, and had scarcely recovered from an attack of the yellow fever when he took passage in a small craft for Newburyport. From this Massachusetts port he travelled on foot to Montreal, where he arrived in the early part of June, 1785. He remained till August; but the Rev. Mr. Montgolfier, the Superior of St. Sulpice, wished him to leave the country, and the Bishop of Quebec gave him very favorable letters for the United States. Again he set out on foot for Baltimore, and having been received by the Rev. Mr. Carroll, asked Father Farmer to be allowed to reside at New York and exercise the ministry for the Canadians and French. On transmitting this request to Father Carroll, on the

* On the 12th of August, 1776, M. de Montgolfier, Superior of St. Sulpice, wrote to the Bishop of Quebec: "As to the clergy, they remain in the best disposition with regard to submission to lawful authority ..... I have hitherto observed silence as to the three missionaries of Sault St. Louis, Longueuil, and Assumption (M. de la Valinière), the most culpable and least recovered of all. I should like him got out of the country; he is very volatile, and, though of correct life, will undoubtedly give us some trouble." Archives of the See of Quebec.

The missionary at Sault St. Louis was Father Joseph Huguet, S. J., who was stationed there from 1757, till his death, May 6, 1783. The government either would not or durst not remove him. The Curé of Longueuil, from 1763 to Oct. 1, 1777, was the Rev. Claude Carpentier, a secular priest. He was removed, in 1777, to Verchères, where he died in 1798.

27th of December, 1785, Father Farmer adds: "I have no doubt Mr. de la Valinière's stay among these poor people, and his discourses to them, will revive their past devotion. My answer to him was, that till your pleasure be known, he might exercise at New York, with respect to the Canadians and French only, those faculties which your reverence had given him. To this answer I was moved by the extreme spiritual necessity of these poor people. Another motive was mentioned by himself, and it is that formerly, in Canada, he had been the ordinary pastor of these voluntary exiles; and may we not add to these motives that he was our fellow-missionary in America, and that he comes with approbation from a neighboring bishopric?"*

When the revolted trustees drove Father Whelan from New York in February, 1786, Mr. de la Valinière received powers as parish priest, without restriction to the French and Canadians. But the incessant troubles of the congregation induced him to abridge his stay; and besides, the worthy priest had too restless a mind to dwell long in one spot. Accordingly, towards April, he journeyed off to Philadelphia, then made his way as a pedestrian to Pittsburg, and descending the Ohio in a batteau—not without frequent pursuits from the Indians—he went and offered himself as pastor to the French in Illinois. But they did not accept his services; and after three years' strife, of which we shall speak in connection with that part, he descended to New Orleans by the Wabash and Ohio. There, after narrowly escaping death from a serious disorder, the Abbé de la Valinière took passage on a vessel for Havana; thence visited successively Florida, Charleston, Stonington, and New York, and in the month of October, 1790, he greatly astonished his old associates of St. Sulpice by asking hospitality from them at Montreal. He was charitably received; but he was entreated to make his stay

* Campbell, in U. S. Catholic Magazine, vi. 146.

as short as possible, as they did not wish to compromise themselves with the English government. Before the close of the month he left Montreal, to take up his abode on the banks of Lake Champlain, near Split Rock Bay, where, as we have seen, some of the Canadian refugees had settled. Here Mr. de la Valinière built a chapel and house for himself, and of his own authority, and, without jurisdiction, formed a parish. After three years' stay, he set his parishioners so much against him, that, to get rid of their pastor, they set fire to his church and house. He then returned to Canada, where the Seminary of Montreal gave him an annual pension of twenty-five pounds, on condition that he would remain quietly in the parish of St. Sulpice. He lived till 1806, preserving to the close his restless character and singular devotions, combined with an exemplary austerity of life. He was killed at Repentigny, by a fall from a wagon, on the 29th of June, 1806.*

Poetry, as he understood it, was his great consolation in his troubles; and in 1792, while residing on the banks of Lake Champlain, he printed at Albany a poem of 1644, recounting his adventures. The preface is to the air of the *Enfant Prodigue*, and the twelve chapters that follow are to the tune of the air *Folies d'Espagne*. This original character deserves to be better known in America, for it was in consequence of his sympathy in the United States, that the Abbé de la Valinière was subjected to numberless trials during the last thirty years of his life.†

In consequence of the troubles of 1838, a still greater Canadian emigration to New York and Vermont took place; and besides these political causes, there is periodically the seducing

* Biographie de M. de la Valinière, by the Very Rev. F. X. Noiseux, formerly Vicar-general of Quebec. This sketch we had to rectify at almost every line, by documents from the archives of the See of Quebec.

† The title of the poem is, "Vraie histoire ou simple précis des infortunes, pour ne pas dire des persécutions qu'a souffert et souffre encore le

reason of a higher price of labor to induce the people of Canada to cross the frontier. The faith of these poor people, and especially that of their children, runs great danger amid the Protestant and freethinking population of the United States; hence we cannot be surprised to find the Canadian clergy disapprove, in general, this emigration of Catholics, leaving their village churches to wander at hazard in search of material goods, and setting the wants of the body above the essential interests of their souls. The parish of Corbeau, inhabited chiefly by easy Canadian farmers, has had for the last twenty years a church, and pastor who speaks French. The Canadian population is about four thousand souls. But in other localities the landholders are the exception; and the general condition of the French Canadians in the State of New York is that of farm-hands, or laborers in the forges and furnaces which dot the little rivers in the north of the State. For the last two years a French priest has resided at Keeseville; he counts three thousand Canadian Catholics in his parish, and serves also Elizabeth and Westport, where he assembles at the altar three hundred of the faithful scattered in the neighborhood. At Plattsburg the Oblates have undertaken to build St. Peter's Church, and the census made by Father Bernard in 1853 gives a total for his parish of six hundred Canadian families, or three thousand three hundred and fifty

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Rév. Pierre Huet de la Valinière, mis envers par lui-même en Juillet, 1792 A Albany, imprimé aux dépens de l'auteur."

The reader will see that the versifier must have borne the expense of the publication, when he reads such couplets as—

"La Havane, la Floride Espagnole,
Charlestown, et Stonington, et New York,
N'ont rien pour moi qui me paraisse drôle.
Je préfère du Canada le porc."

In 1823, the house which he occupied at St. Sulpice having become the Hotel Robillard, our friend Mr. Jacques Viger stopping there one night, found the woodwork all covered with little medallions, in which the aged priest had written verses exhaling his griefs.

souls. One of the Oblate Fathers also serves Redwood, where he numbers four hundred Catholic families. In the city of Troy, one of the churches is reserved for the Canadians. At Cape Vincent, on Lake Ontario, there is a parish made up chiefly of the descendants of French colonists, sent thither by Mr. Leray de Chaumont, who had considerable property there.*

We have seen that the clergy of France and Canada have gone in search of those emigrants who have abandoned the neighborhood of their parish churches, not knowing where they should find a priest to hear the confession of their faults and to instruct their children. Still, many churches and missionaries are needed to preserve these poor people from losing the faith; and most frequently they have not means to raise a chapel and support a priest. Not very cordially viewed by the Catholics of other origins, the Canadians retire and isolate themselves; and while a priest who preaches in their language, and specially interests himself in them, obtains the happiest results, the Irish or American priest does not inspire a confidence which he does not seek.

We need not wonder, then, if the faith has lost some of its children among the descendants of the Canadian emigrants, when they are deprived of all religious succor. But the missionary who settles amid these families easily awakens Catholic sentiments, unless they have lost the French language. Unfortunately, sensible losses to the Church result from the necessity in which widows with families are of placing their children in American houses, where, with English, they learn all the prejudices of Protestantism or infidelity. Mixed marriages are another

* Bishop Dubois wrote on this subject from Rome, on the 16th of March, 1830, "I should never cease, were I to speak of all the hamlets that I find abandoned along the lakes and the St. Lawrence. Half the population of these villages are French from Canada, who have come and settled on the American side." Annales de la Propagation de la Foi, iv. 459.

source of apostasy, especially where the wife is a Protestant. The American women, having more superficial education than the simple Canadians, puffed up with their little learning, and fanaticised by their books and ministers, are untiring in their efforts to shake the faith of their husbands, and gain them to their convenient and not troublesome creed. Finally, the public schools are a great danger; and the habitual contact of Catholic and Protestant children cannot but be injurious to the former.

We have dwelt on the religious wants of the Canadian population of the State of New York, in order to attract the attention of France to them, and preserve them from heresy. We have said it: these emigrants are poor, and the most they can by any effort do, is to rear a church and give the priest a scanty support. Every village should, moreover, have its French Catholic school, confided to religious congregations, and Canada will joyfully furnish colonies of its educational Sisterhoods to preserve the faith of its children. The admirable Association for the Propagation of the Faith gives much to the different dioceses in the United States. We are confident that it will take an interest in founding French schools among the descendants of the French, where language is a safeguard to religion. We cannot too strongly recommend this Canadian population to the solicitude of the two Councils of Paris and Lyons, and we express our earnest wish that special grants of theirs will enable the Canadians to finish their churches at Plattsburg and Cape Vincent; pay the most pressing debts which the French clergy have had to contract; to build new chapels in places where the nucleus of a Catholic population already exists; in fine, to call in Sisters and Brothers to instruct the children of poor families in their religion and language. It is doubtless a noble work to call to the faith a nation seated in the shadow of death; but when thousands of Catholics are pastorless, and these Catholics are the descendants of the French, the task of preserving them from the

seductions of error especially recommends itself to the generosity of France.

If the bishops and clergy of Lower Canada grieve to see emigration tend to the United States, when it might find resources in the upper part of the province without diminishing the numerical strength of Catholicity; if this sentiment has been perpetuated since the effort of 1775 to draw the Canadians to the American cause, still the bishops interest themselves in the fate of their children who have forsaken them; and Monseigneur Bourget, the present Bishop of Montreal, was long Vicar-general of the diocese of New York for the Canadians in the north of that State. He has frequently administered confirmation at Corbeau and other parishes within the United States, and the descendants of the French there honor the arrival of the prelate with demonstrations and an enthusiasm which astonish American phlegm. Ever since the foundation of the See of Baltimore in 1790, the Canadian clergy have taken a lively interest in the hopes of religion in the United States; and in proof of the assertion, we are happy to be able to cite the following letter, addressed to Bishop Carroll, on the 5th of December, 1791, by the Right Rev. John Francis Hubert. It will prove that if, in 1776, Father Carroll saw the clergy of Montreal avoid him, it was only in consequence of the political character borne by the zealous restorer of religion in Maryland:

"I profit by a moment of repose left by the affairs of the diocese, to send you my tardy, but at the same time most sincere felicitations, on your promotion to the See of Baltimore. God has used you, Monseigneur, to give birth to a new Church, to establish in North America a second diocese, which will, I hope, hereafter constitute a considerable portion of Christ's kingdom on earth. You surely have not established it without great pain and great merit. With all my heart I pray Divine Providence to reward you, and I thank Him for having given my diocese the

advantage of having another Catholic diocese in its neighborhood.

"Letters from Paris tell me that you had a design of establishing a seminary in your episcopal city, and that Mr. Nagot, a priest of St. Sulpice, had gone thither with a dozen young ecclesiastics. You could not, Monseigneur, give a more solid base to the preservation and increase of true faith in these parts. The particular merit of that director, the renown of the house to which he belongs, are so many arguments that prove that God, in calling you to the episcopate, has given you the necessary economy and wisdom to fill it with success. May He long preserve a life which must be infinitely dear to the glory of His name, and the spiritual good of your diocesans."*

At the National Council of Baltimore in 1852, the Right Rev. Armand de Charbounel, Bishop of Toronto, bound still closer the bonds of spiritual brotherhood between the hierarchy of the United States and that of Canada, by coming to take a seat with the Fathers of the Council, and share in their deliberations. The American prelates have often gone to represent their wants to the Catholic population of New France, and returned with considerable alms.

The Bishops of Burlington and Cleveland have recently called to their dioceses Canadian Sisters, whose zeal equals their piety. The two prelates have found that it was much more economical than to draw religious from Europe; and it is an example which others of their venerable brethren would imitate, if Canada can deprive herself of new colonies in her numerous and varied family of handmaids of the Lord.

We have thus dwelt at some length on the connection of the Canadian Church with that of the State of New York, in re-

* Archives of the See of Quebec. John Francis Hubert, ninth Bishop of Quebec, consecrated Coadjutor in November, 1786, died in October, 1797. He had been missionary at Detroit.

gard both to the early labors of Canadian missionaries among the Indian tribes and of the Catholic part of the population which is of Canadian origin and still looks to Canada for spiritual succor. The rise of Catholicity among the people of New York in the diocese of Albany now claims our attention.

Under the Dutch and British rule we find no trace of Catholicity at Albany down to the period of the Revolution. The Catholic Highlanders in the Mohawk valley seem to stand alone, and even they were unattended by clergymen, so far as we know. After the war, however, a number of Catholics were to be found at the capital of the State, and as early as 1798 we find them erecting a church in which to worship God according to the faith of their fathers. Thomas Barry and Louis Le Couteulx are mentioned as founders, and their names are connected with early Catholicity in other parts. A notice in the Albany Gazette informs us that the contributions for its erection came not only from the Catholics of Albany and their fellow-citizens, but from the liberal in other cities of the United States and Canada. It was under roof, glazed, and floored early in September, and we are informed by the papers of the day "that it is a neat building, and will be an ornament to the city and a lasting blessing to all who are members in communion of that church." In their appeal to the Catholics generally for means to complete it, the founders say: "Such of our Catholic brethren in this neighborhood as have not already contributed, it is hoped will now come forward and offer their mite to discharge the last payment of the contract, there being but a small sum in hand for that purpose. To give to the Church, is it not to lend to the Lord, who will richly repay the liberal giver with many blessings? Should not all the members unitedly raise their voices in praise to God, who has cast their lot in this good land, where our Church is equally protected with others, and where we all so bountifully partake of His goodness? What is man without religion, which

teaches us the love of God and our neighbor, and to be in charity with all mankind? Surely without this he is nothing."*

As appears by the names of the founders, the first Catholics were French and Irish, and among the former we may mention Count de la Tour de Pin and his wife, a daughter of Count Dillon, of the Irish brigade, who, after serving in Rochambeau's army during our Revolution, perished in the Reign of Terror.†

The resident clergyman under whose impulse this church rose seems to have been the Rev. John Thayer, of Boston, whose conversion to the faith was one of the earliest triumphs of religion here. His stay was, however, short, and in the following year we find him in Kentucky, and in 1800 the Rev. Dr. Matthew O'Brien seems to have been stationed there, as he preached the funeral oration on Washington in the church in the month of February, and officiated there later in the year.‡

About 1807 the Rev. Mr. Bushe was stationed here, and, we believe, died on the mission; but when Father Kohlmann, as vicar-general, was charged with the affairs of the newly-formed diocese of New York, Albany seems to have been without a priest, and on the 1st of May, 1811, we find him entreating the Rt. Rev. Joseph O. Plessis, Bishop of Quebec, to send missionaries into the State of New York.§ Soon after, however, the

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* We are indebted for these extracts to E. B. O'Callaghan, Esq., so well known for his historical works. As he informs us, the corner-stone of the church bears the following inscription:

(Skull.) I. H. S. (Cross-bones.)
THOMAS BARRY, } Founders.
LOUIS LE COUTEULX, }
E. C. QUIN, Master Builder.
A. D. 1798.

† Watson, Memoirs. Memoirs du Due de la Rochefoucauld.

‡ Information given us by Dr. E. B. O'Callaghan and C. J. Cannon, Esq. See Spalding's Sketches of Kentucky, p. 78. A full account of the Rev. Mr. Thayer will be given under the diocese of Boston.

§ Archives of the Diocese of Quebec, for the examination of which we are indebted to the Rev. J. B. Ferland.

Rev. Mr. McQuaid was stationed there, but on the arrival of Bishop Connolly, that clergyman resolved to return to Ireland, notwithstanding the urgent appeals of the newly-appointed bishop. For a time Albany was without a pastor, but the good bishop sent up the Rev. Michael O'Gorman, little as he could spare him from New York. This clergyman not only served Albany, but extended his labors to the Indians at St. Regis, visiting on the way the scattered Catholics in various parts, saying Mass, instructing, and baptizing.

In 1822 the Rev. Michael Carroll was pastor of Albany, visiting also Troy, Lansingburg, Johnstown, and Schenectady. Since then it has had a regular succession of pastors, many of them men of remarkable devotedness and zeal. Just at the period of Bishop Dubois' appointment, the Catholics of Albany were endeavoring to erect a new and larger church, but met with such difficulties that they succeeded in completing it only by aid which he obtained from the Association for the Propagation of the Faith.* As his clergy increased, he placed pastors in the neighboring cities, and the Rev. John Shanahan was for many years the devoted pastor of Troy, visiting also Lansingburg, where a number of Catholics had gathered.

About 1830 the Sisters of Charity came to Albany, and assumed the charge of the orphan asylum and schools, which they have continued to direct to the present time.

The Catholics in this diocese are more widely scattered than in that of New York, and we find them from an early period gathering at certain points, of which we shall give a few brief notices before commencing an account of the labors of the amiable prelate who fills the See of Albany.

St. James' Church, at Carthage, was built in the year 1819 by James Leray, Esq., a Catholic gentleman, who owned a large

* Annales de la Propagation de la Foi, iv. 451.

property there, to which he drew many Catholic settlers, who, with their descendants, still occupy the spot, directed by a clergyman brought up in their midst. Having had the advantage of living together under the shadow of the Church, they are as faithful to their religion as though they lived in the most favored Catholic country. By their industry most are now easy farmers, owning the greater part of two townships, and numbering about ten thousand. Their schools, made up exclusively of Catholics, are well attended and well conducted.*

Utica was another point where the Catholics centered and have increased prosperously. John C. Devereux, and his wife's family, the Barrys, from Albany, settled here about 1800, and were joined a few years later by Nicholas Devereux, whose recent loss is so much deplored. This little band of Catholics seems to have been first visited about 1813 or 1814 by a clergyman from Albany, probably the Rev. Mr. McQuaid, and he certainly visited them occasionally down to the period of his departure for Ireland. On Sundays the Catholics generally met to read Mass prayers, though many attended Protestant meetings. At last, on the 10th of January, 1819, after hearing Mass celebrated by the Rev. Michael O'Gorman, the Catholics prepared to incorporate themselves according to law, and on the 25th, John O'Connor, John C. Devereux and Nicholas Devereux of Utica, Morris Hogan of New Hartford, Oliver Weston, Thomas McCarthy, and James Lynch of Salina, John McGuire of Rochester, and Charles Carroll of Genesee River, were duly elected "Trustees of the First Catholic Church in the Western District of New York." Purchasing three lots of ground, they collected means and erected a church, designed in very good taste, which cost about four thousand dollars. The Devereux were the chief benefactors of it, contributing more than a fourth of the amount, and many Prot-

* Information from Rev. M. E. Clark.

estants contributing liberally, for the number of Catholics was small.

The first pastor at Utica was the Rev. John Farnan, who visited also the Catholics of Western New York, and even beyond the frontier of the United States. St. James', at Carthage, was also visited by him, and he attended the various stations along the Erie Canal. His career here was not exemplary, and his faculties were withdrawn. The Rev. Richard Bulger, a holy and apostolic man, and the Rev. John Shanahan, whom we have seen laboring at Troy, were next stationed at Utica, where the latter is still remembered for his zeal and disinterestedness. A number of other clergymen followed, all for brief periods, inasmuch as here, too, trustees claimed to hold all, and frequently deprived the pastor of a competent support. By such ill-judged conduct they deprived the Catholics of Utica of the Rev. Dr. Cummings and Rev. James B. Cahill, two accomplished clergymen, who came from France in 1830 in consequence of the revolution of July, which raised Louis Philippe to the throne. The Rev. Walter J. Quarter, afterwards Administrator and Vicar-general of the diocese of Chicago, at last became pastor, and first gave stability to affairs at Utica; yet even then the trustees would not grant any salary to his assistant, the Rev. Wm. Beecham.

In 1834 the Sisters of Charity, under Sister St. Etienne as Sister Servant, came to Utica to take charge of an asylum and girls' school, erected by the Messrs. Devereux at an expense of nearly ten thousand dollars. They, on a subsequent occasion, by a liberal yearly contribution, enabled the Sisters to remain when want of support was compelling them also to retire.

The church at Utica proving too small, the Rev. Mr. Quarter, in 1835, undertook the erection of a new one, in which he happily succeeded, Mass being said in the new edifice for the first time on Christmas-day in the following year. Among the clergymen who were from time to time assistants of Mr. Quarter

were two who have since been raised to the episcopacy—the Rt Rev. D. W. Bacon, now Bishop of Portland, and the Rt. Rev. John Loughlin, now Bishop of Brooklyn.

The Rev. Thomas Martin, of the Order of Preachers, was pastor from 1841 to 1845, and distinguished himself by his zealous efforts to put down intemperance, and for an earnest protest against the intolerance of the State government, which forced the employees in the State Lunatic Asylum to attend Protestaut worship. By this time many of the stations served from Utica had become parishes, with churches and pastors of their own.* Rome, visited in 1836 by the Rev. William Beecham, a graduate of Carlow College, had by 1840 exchanged the cooper's loft for the modest church of St. Peter's, which became a centre from which the pastor visited a district of a hundred miles around him. Churches arose, too, at Verona, Oneida, Florence, Constableville, Waterville, and West Utica, so that Central New York began to blossom like a garden with the flowers of Catholic faith and piety.†

Salina, now a part of Syracuse, had a church in 1829, due to the exertions of James Lynch, Esq., and Thomas McCarthy, Esq. It was occasionally attended from Utica till 1832, when the Rev. Francis O'Donoghue was appointed the first resident pastor. From 1839 it has been the field of the labors of the Rev. Michael Heas, who has seen many others grow up around him. The Catholics of Syracuse, among others, purchased a lot in 1842, to which they removed an Episcopalian church similarly purchased.

By this time, too, Schenectady, Sandy Hill, Keeseville, Malone, Binghamton, Little Falls, and Saratoga had their churches and resident pastors; and so extensive had become the followers of Catholicity in that part of the State, that the Holy See resolved

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* Memoir furnished by the kindness of the Rev. F. P. McFarland.

† Information derived from the Rev. Wm. Beecham, the pioneer pastor of Rome.

to erect that portion into a new diocese, the See of which should be Albany. The diocese is bounded on the north and east by the limits of the State, and extends westward to the eastern limits of Cayuga, Tompkins, and Tioga counties, and southward to the forty-second degree.

The Rt. Rev. John McCloskey, born at Brooklyn, and actually coadjutor of the Bishop of New York, was transferred in 1847 to the new See of Albany, which he has ever since governed with the greatest harmony and advantage to the cause of religion. On taking possession of his See, Albany contained St. Mary's, which became his cathedral, with three other churches, one of them exclusively for the Germans. The orphan asylum of St. Vincent had from about 1830 been under the charge of the Sisters of Charity from Emmetsburg, who also directed a school for girls. The remainder of his diocese contained about forty churches and less than that number of clergymen. The zealous prelate immediately devoted himself to the task of endowing his diocese with all that the wants of the faithful required. This task has been the more difficult, as the Catholics are scattered, few of them wealthy, and prejudices against them more bitter than in parts where Catholics and Protestants are constantly in contact with each other. Under his impulse Troy founded an orphan asylum confided to the Sisters of Charity, and in 1851 the bishop had the happiness of securing the Brothers of the Christian Schools, who opened at Troy the Academy of St. Joseph, and at the same time assumed the direction of a second orphan asylum, intended exclusively for boys.*

The Sisters of Charity, thus relieved of a part of their labors, sought a new field for their devotedness, and in the same year opened a hospital, which has been of signal service to the city,

* It now contains 350 boys under the charge of the Christian Brothers; the girls' school, under the charge of eight Sisters of Charity, has 350 girls and 56 orphans.

no less than seven hundred and eighty-nine patients having been received into it in one year.

Most of these creations are due, under the excellent bishop, to the zeal, devotedness, and perseverance of the Rev. P. Havermans, pastor of St. Mary's Church.

To give his diocese an institution in which young ladies might obtain a higher degree of education than the schools already in operation afforded, Bishop McCloskey applied, and not unsuccessfully, to the Ladies of the Sacred Heart. A colony of that order arrived in Albany in 1852, and opened an academy in a central and agreeable position. The high standard of instruction afforded by these pious followers of the Sacred Heart has here, as in all other parts, met with general appreciation. The Brothers of the Christian Schools meanwhile extended the institutions of their order in the diocese. In 1854 they assumed the direction of a new asylum for boys, erected by the bishop on a farm about a mile from his cathedral, and in the following year opened a large academy at Utica, which cost over seventeen thousand dollars, and is due chiefly to the zealous exertions of the late Nicholas Devereux of that city.

The churches and clergymen in the diocese have increased in proportion to the other institutions. The churches now amount to eighty-seven, with nine more in process of erection. The clergy numbers seventy-four, among whom are, as we have seen, several Fathers of the Society of Oblates of Mary Immaculate, in charge of the French parishes in the north of the State, and Fathers of the Society of Jesus, who direct St. Joseph's Church at Troy and a German church at Syracuse.

The Congregation of Missionaries (Oblates) was founded in 1815 at Aix, in Provence, by the Rev. Charles Joseph Eugene Mazenod, now Bishop of Marseilles. Feeling himself called to devote himself to the spiritual service of the poor and prisoners, he began regular instructions in the churches and visits to the

prisons. Others soon joined him, and in order to consolidate the work, he drew up constitutions and rules. The fathers beheld in these the will of God, and applied themselves to attain religious perfection by close adherence to them. The prelates of Provence and Dauphiny all approved the new institute, and urged the founder to solicit the confirmation of his rule by the Holy See. After a long examination by a congregation of cardinals, Pope Leo XII. solemnly approved the institute and rule on the 17th of April, 1826, and the missionaries received from the Holy Father himself the name of Oblate Missionaries of Mary conceived without sin. Letters apostolic, by an exception made in their favor, were issued on the 21st of March in the same year, canonically establishing the congregation.

Their objects are, parish missions, the direction of theological seminaries, the spiritual direction of young men, the poor, prisoners, and those in special need of instruction; and lastly, the foreign missions. Like the Society of Jesus, they place their services in a special manner at the command of the Vicar of Jesus Christ, and are ever ready to repair to any part of the world for the good of religion.

The Congregation had spread to various parts of France, Switzerland, Savoy, and Sardinia, when, in 1841, the Right Rev. Ignatius Bourget, Bishop of Montreal, solicited a colony for his diocese. While the order afterwards spread rapidly in Europe, it assumed a no less remarkable development in America. A novitiate was opened at Montreal, which many devoted clergymen entered, and ere long the Oblate missionaries were directing institutions of learning, and exercising the holy ministry wherever the need was the greatest. The Indian missions especially attracted them, and from the Saguenay to the Pacific they may now be found, laboring to evangelize the aborigines. Already has this new order furnished the ancient Church of Canada with two zealous prelates. Of their entrance into New York,

and their labors among the forsaken Canadians, we have already spoken.*

Before leaving the diocese of Albany, we cannot omit recounting a conversion which brought many Protestants of Onondaga into the Church. Syracuse, the chief place of the county, numbered among its earliest, and still among its most influential residents, the families of Lynch and McCarthy, by whose zeal chiefly the house of God has been erected and upheld. Yet Catholicity was all but unknown. One evening in the spring of 1836, an Irish peddler, urging his horse and wagon through the miry roads, broke down not far from the house of Colonel D——, a wealthy farmer, near Pompey. With the friendly feeling usual in the country, the colonel went out to offer his assistance; but it was evident that the harness needed repairs, which would detain him till morning. He accordingly invited the peddler to pass the night there: the latter accepted the kindly welcome, and after stabling his horse, entered the house. Supper was scarcely ended, when Mrs. —— began to feel anxious about his remaining; for the man was Irish, evidently, and probably a Catholic. The peddler, little aware of the terror he was causing, freely avowed his faith, and now nothing could exceed the distress of the gentleman and his wife. Too good-hearted to turn the man out, they prepared themselves for some terrible mishap. The colonel talked with him for a time on religious matters, but the peddler was not able to give such explanations as he needed. When bedtime came, he was carefully, but silently, locked in the kitchen, and the family retired to uneasy beds. On departing the next morning, after having repaired the accident, the peddler offered Mr. D—— a small book on the Catholic religion, which, with some others, formed part of his stock; and, thanking him for his hospitality, journeyed on. The

* Annales de la Propagation de la Foi, xii. 281.

colonel read the book, and was filled with surprise and astonishment: he induced his wife to take it up; she was no less amazed. Catholicity, as Catholics know and practise it, was, she saw, as different from Catholicity portrayed by Protestant ministers and tracts, as day is from night. When the peddler returned, they took such other books as he had, and finding, in the end of one, a catalogue of Catholic books, they ordered them from New York. Conviction began to dawn upon their minds that the Reformation was a mere human act, entirely unauthorized by any divine commission, and completely at variance with Christ's promises. They consulted the Presbyterian minister to whose church they had belonged, but were so far from being satisfied with his explanations, that they lost no occasion of proving to their neighbors that the Reformation was all wrong. Provoked at this, the minister had them both arraigned for heresy, and formally cut off from the communion of the Presbyterian Church.

They now entered into correspondence with a Catholic clergyman, and all doubts being soon cleared away, they were baptized at Utica, on Christmas-day, 1836. Many other members of their family and neighbors imitated their example, and in less than a year sixteen persons abjured Protestantism, and embraced the faith. Others have since joined this nucleus of the faithful; and thus, by a special providence of God, a number of Protestants, amid a population embittered against Catholics by prejudices and falsehoods, which designing men even now, in the light of boasted freedom, are not ashamed to perpetuate, were led, without even hearing the words of a priest, into the very Church of Christ.*

On the division of the State, a See was fixed also at Buffalo, with a diocese comprising Cayuga, Tompkins, and Tioga coun-

* Annales de la Propagation de la Foi, xii. 281.

ties, and all those west of them. To fill this See, the choice of the Holy See fell upon the Rev. John Timon, a priest of the Congregation of the Missions. Born in Missouri, he at an early age entered the novitiate at the Barrens, and while still a divinity student, commenced a public course of controversy in reply to the attacks of some Protestant clergymen.* Soon after his ordination, when the Rev. Mr. Green, a Protestant minister, interfered between him and a poor culprit whom he had converted and baptized, he challenged the minister to a public discussion, and completely silenced him.† His missionary career was most varied; and Texas, especially, may regard him as the founder of its present Catholic establishments, while hardly a city of the West has not felt the effect of his missions and retreats.‡ At the time of his nomination to the See of Buffalo, he was Visitor of his Congregation in the United States, and had twice assisted as Superior in the sessions of the Provincial Councils at Baltimore.§ He was consecrated at New York on the 17th of October, 1847, and on the 23d arrived in Buffalo, accompanied by the Right Rev. Bishops Hughes, Walsh, and McCloskey. Here he was enthusiastically received by a large body of Catholics, who escorted their prelate in procession to the Church of St. Louis, where he bestowed upon them his episcopal benediction.‖

The portion committed to his care was the last settled in the State, and Catholicity is there of more recent date. The old French fort at Niagara, begun originally in December, 1678, by the celebrated explorer, La Salle, as one of his line of posts, had been more or less regularly attended by chaplains from that date. It was visited, in 1679, by the romantic Father Hennepin, of the Order of Recollects, or Reformed Franciscans, and by the

* Annales de la Propagation de la Foi, ii. 365. † Id., v. 595.
‡ Id., xii. 34, 279; xv. 365.
§ Concilia Baltimori habita, 211–238. ‖ Id., xxi. 31.

still more distinguished Fathers Gabriel de la Ribourde and Zenobe Membré, of the same order, both martyrs to their zeal in endeavoring to plant the faith amid the wilderness.* Here, on his departure for the West, La Salle left as chaplain another Recollect, Father Melithon Watteau, with a small party. Hither La Salle returned on foot, baffled, but not discouraged, in April, 1680; and he set out from it again in 1682, on his memorable expedition, which had the glory of first descending the Mississippi to its mouth. On the disastrous end of La Salle, his post at Niagara was abandoned, and the Jesuit missionaries in the Seneca country, of whom we have spoken elsewhere, were the only priests of Catholicity in Western New York. In 1687, the Marquis de Denonville, in spite of the protests of Governor Dongan, took possession of the spot in July, and began to rebuild the fort. Denonville had just returned from his expedition against the Senecas, and restored Niagara, as a check upon them. The Jesuit Father John de Lamberville was the first chaplain of the new fort, having reached it in September, 1687. But the garrison, closely blockaded by the Indians, was attacked by the scurvy, and the missionary, sick himself, was dragged on the ice to Fort Frontenac, which he reached almost in a dying condition. He was succeeded by Father Peter Milet, who remained till the evacuation of the fort in September, 1688. The official account of the commandant at that time states that he demolished the ramparts, leaving the houses and cabins, in order to prove possession, and, in the midst of the fort, a cross eighteen feet high, which the officers had planted on Good Friday, after it had been solemnly blessed by Father Milet. This cross bore the inscription, "Christus vincit, Christus regnat, Christus imperat;" and it remained to foretell the future triumphs of religion, where, almost beneath its shadow, now rises the noble

* Shea, History of the Catholic Missions, 412, 434.

Cathedral of Buffalo. The chaplain's cabin is thus described: "The Rev. Father Milet's cabin, furnished with its chimney, windows and sashes, shelves, a bedstead and four boards arranged inside, with a door furnished with its fastenings and hinges, the whole cabin being made of twenty-four boards."*

In 1721 the French resumed possession of Niagara, which they held till the fatal battle in which the gallant Aubry was defeated, in his attempt to relieve it. The fort then surrendered, in 1759. During this interval of thirty-eight years, the fort had undoubtedly a Recollect chaplain, because the king assigned one to every fort holding over forty men, and the garrison at Niagara always exceeded that number. We do not, however, find any mentioned by name, except the celebrated Father Emmanuel Crespel; and the register of the fort is unfortunately lost, having probably been carried to Albany after the surrender.†

The Revolution checked the progress of settlements in that part, and emigration did not revive till the close of the century. The number of Catholics who settled here continued to be very small for many years; and these were long without a pastor. It was not till Bishop Connolly took possession that a priest was stationed in this part of New York; and, strange as it may appear, the first pastor sent to seek out the strayed sheep in that district is still alive, and in the exercise of the ministry. This is the Rev. Patrick Kelly, who, sent to the West, erected, about 1820, St. Patrick's Church in Rochester, then a small vil-

* Documentary History of New York, i. 243–275. Colonial Documents, ix. 387.

† Father Emmanuel Crespel, of the Order of St. Francis, came to Canada in 1723, was chaplain at Crown Point, and then at Niagara. He also visited Detroit, and attended an expedition against the Fox Indians in Wisconsin, in 1728. He set sail for Europe in 1742, but was wrecked at the mouth of the St. Lawrence. Those who reached the shore, almost all perished of cold or hunger. Father Crespel survived, and on his return to Europe, published an account of his travels, which is remarkably interesting.

lage, and visited various stations along the Erie Canal, as far east as Auburn, and westward to Buffalo.* The Laity's Directory for 1822 says, "In Auburn, an agreeable little town, there is likewise a Catholic church, recently erected." The Right Rev. Bishop Dubois had, as we have seen, found no church in Buffalo in 1829, but blessed the ground for St. Louis Church, given to him by William B. Le Couteulx, Esq. "Here," he writes at the time, "I found seven or eight hundred Catholics, French, Canadians, Swiss, and Irish, instead of fifty or sixty, as I had been informed. Although I did not understand German, I was obliged to hear the confessions of two hundred Swiss, who understood neither English nor French. These good people experienced an inexpressible joy at being enabled to approach the sacraments. I celebrated a solemn Mass in the courthouse, more than eight hundred Catholics and Protestants being present. An altar had been erected on the platform where the judges usually sat. The presence of a bishop, the celebration of the Holy Sacrifice, the number of communicants, the beauty and gravity of the chant, the administration of the sacrament of baptism, which I conferred on thirty or forty persons, produced a general emotion."†

In 1834, twelve years later, so slow had been the progress of Catholicity, that we find only two priests then employed in what is now the diocese of Buffalo. These were the Rev. Nicholas Mertz and the Rev. Bernard O'Reilly. Father Mertz was a native of Germany, ordained in his native country in 1791, but received into the diocese of Baltimore in 1811, by Bishop Carroll, by whom he was always much respected and esteemed. He spent fifteen years at Baltimore, three at Conewago, but the remainder of his career at Buffalo and Eden, where he labored

* Letter of the Rev. John Shanahan.

† Annales de la Propagation de la Foi, iv. 455.

with the most untiring zeal from the year 1829 till his death, on the 10th of August, 1844, when he expired, at the age of eighty-one.*

The Rev. Bernard O'Reilly, whose loss in the ill-fated Pacific all are now deploring, was connected with the church at Rochester from about 1832 till the period of his nomination to the episcopal See of Hartford. In that city his zeal and labors were untiring; and most of the institutions there, of which we shall have occasion to speak hereafter, are due to his energy and devotedness.

In 1835, Williamsville had as pastor the Rev. Mr. Wyatt, followed soon by the Rev. Mr. Schneider, who long labored here. Auburn, too, had a pastor, in 1834, in the person of the Rev. J. O'Donoghue, who purchased a small Methodist meeting house, and made it the first Catholic church in the place. But during the effervescence of minds at that time, the presence of a clergyman was so disliked, that a young man was surprised in the act of setting fire to the church while the poor and scanty congregation were assembled in it.† In 1838, Eden and Lockport had also their pastors, and the Germans had erected at Rochester a church, attended by Father Joseph Prost and Father Simon Sanderl, both of the Congregation of the Most Holy Redeemer, who thus inaugurated the missions of their order in Western New York, which have continued to the present time, and been fruitful in good. They have also a large and still more flourishing church of their order at Rochester, where four Fathers are constantly employed in the ministry.

Other churches arose at other points, and when the diocese was divided, the Right Rev. Bishop found, on taking possession of his See, eighteen clergymen in the district committed to his

* Catholic Almanac, 1845, p. 179.

† Annales de la Propagation de la Foi, viii. 254. Letter of Rev. P. O'Flaherty.

care, three churches in Buffalo, four in Rochester, and churches or stations in every county. Rochester also possessed an orphan asylum, under the care of the Sisters of Charity of St. Joseph, founded in 1845, and an academy, conducted by the same Sisters.

Bishop Timon began his administration like a veteran missionary. On the 21st of November, 1847, less than a month after his arrival, he consecrated the Church of St. Louis, and confirmed over two hundred persons. He then proceeded to Rochester, where he gave a retreat, preaching three times a day, and making two meditations for the people, spending the rest of his time in the confessional. The next month he gave retreats in Java and Buffalo; in January, at Lockport. Besides these labors, he preached, instructed, and gave confirmation at Attica, Geneva, Ithaca, Elmira, and Scio, besides visiting the prisoners at Auburn, where, of over four hundred, he found only twenty-eight Catholics.*

One of his earliest plans was the foundation of a college; and in 1848 the Rev. Julian Delaune, late President of St. Mary's College, Kentucky, opened, under the auspices of the bishop, the College of the Sacred Heart at Rochester; but it met with difficulties, and closed in 1852. Another institution, St. Joseph's College at Buffalo, was opened in 1849, and conducted for a time by secular priests and the seminarians of the diocese; but this being found a plan attended with much difficulty, the college was, in the year 1851, committed to the care of the Oblate Fathers. Those Fathers conducted it until the year 1855, when it was found necessary to suspend it, to the great regret of the bishop.

The foundation of a hospital at Buffalo was attended with happier results. It was confided to the care of the Sisters of

* Annales de la Propagation de la Foi, xxi. 31.

Charity, who won the admiration and confidence of the community; so much so, indeed, that a Protestant clergyman by the name of Lord thought that his creed was in danger, and by anonymous communications in the papers, or articles over various letters of the alphabet, endeavored to create prejudice against the hospital, and excite suspicion in the minds of his fellow-citizens. The Very Rev. Bernard O'Reilly came out in reply, and forced Mr. Lord to throw off the mask. A long controversy ensued, in which the endeavors of Mr. Lord to escape rather justly prejudiced all honest men against himself.* Instead of injuring the hospital, this attack added to its popularity. Up to December, 1851, twenty-four hundred persons were received into the hospital, most of whom, but for the care thus afforded them, would have sunk to their graves. A medical journal, edited by a Protestant physician, said, "The fact that the services of these intelligent, educated, and pious Sisters are bestowed without compensation, contributes greatly to the economy of the institution; but apart from this, the same capabilities and fidelity could not be purchased by any pecuniary considerations. No salary, however great, could afford a substitute for motives derived from the religious obligations which urge those devoted females to consecrate their lives to the offices of charity."†

The exertions of the bishop in the cause of education were not confined to the colleges: he sought to endow his diocese with a house of religious women devoted to the highest order of teaching, and rejoiced to find that the Ladies of the Sacred Heart were able and willing to aid him. A colony, accordingly, came from Manhattanville in 1849, and founded a convent of

* Discussion relative to the Buffalo Hospital of the Sisters of Charity, between the Rev. John C. Lord and the Very Rev. B. O'Reilly, 72 pp. Buffalo, 1850.

† See Second General Report of the Buffalo Hospital, Buffalo, 1852.

their order in Buffalo, whieh was in 1855 transferred to Roehester, as a more eentral point for their academy.

Besides these institutions, the untiring bishop established a foundling hospital and asylum for widows, aud has within the last year introdueed the Sisters of Our Lady of Charity, a colony of the original order, as founded by Father Eudes, in 1645. They have not yet been enabled to open a penitent asylum, and are laboring under great difficulties; but the devoted pastor will overeome all obstaeles to his good works. The Sisters who founded this convent, the first of their order in the United States, were Sister Mary de St. Jerome Tourneny, as Superior, Sisters Mary de St. Etienne Vardey and Sister Mary de St. Cyr Corbin, with the lay-Sister Mary of St. Martin: they were a filiation from the convent of Rennes, and arrived in Buffalo on the 1st of Juue, 1855.

These are not the only aceessions within the last year: the Brothers of the Holy Infancy of Jesus have been introduced to direct the boys' orphan asylum; and the Sisters of St. Bridget, an order founded about the middle of the last century in Ireland, by the Right Rev. Dr. Lanigan, in honor of the Virgin Patroness of the island, uow devote themselves to the instruetion of poor girls at Buffalo and Rochester.

The impulse given by the good bishop was felt in other parts of the diocese, and the zealous pastor of Canandaigua, the Rev. E. O'Connor, whom we find laboring in the dioeese in 1848, and at Canandaigua sinee 1851, resolved, after ereeting ehapels at the most important points around him,* to give his parish sueh establishments of merey as would perpetuate the faith. The religious order to whieh he applied was the Sisters of St. Joseph, who had a house at St. Louis and in other eities of the Union. Of the origin of this order we have given an account

* Bloomfield and Lushville.

when speaking of the diocese of Philadelphia, and need not repeat it here. On the 8th of December, 1854, the very day when all the Christian world exulted, by its representative bishops at Rome, on the definition of the dogma of the Immaculate Conception by his Holiness Pope Pius IX., a colony of the Sisters of St. Joseph arrived at Canandaigua from St. Louis. Mother Agnes, the Superior, had as companions Sisters Frances, Joseph, Theodosia, and Petronilla, followed by two others from St. Louis and one from Philadelphia. Devoting themselves to the various good works contemplated by their rule, they opened an academy, which is numerously attended, and enables the Sisters to undertake other works of mercy. Besides an orphan asylum, they have a Home for poor girls of good character, when out of place, or overtaken by sickness. This latter object, peculiar to this Home, is the more essential, as, from the absence of a hospital, the poor girl had previously no alternative but the poorhouse.

As the Sisters have opened a novitiate, and already had postulants, there is every prospect that the order is firmly planted at Canandaigua.*

While this order was thus diffusing the odor of sanctity around Canandaigua, the western part of New York beheld the Recollects once more return to the scene of their early labors. Nicholas Devereux, Esq., of Utica, owned a large tract in Alleghany and Cattaraugus counties, to which he had endeavored to draw Catholic settlers, facilitating in every way the erection of churches and establishing of missions. But the progress of Catholicity did not correspond to his zealous wishes, and having visited Rome in 1854, applied to the Irish College of St. Isidore for Fathers of the Order of St. Francis to found a mission in New York, offering five thousand dollars and two hundred acres of land for the new convent. He wished seven Fathers in

* Letter of Rev. E. O'Connor. Notice in the Buffalo Sentinel.

order to begin the mission, but as there were not so many able to speak English who could be sent, it was resolved to defer the intended colony for two years. The Right Rev. Bishop of Buffalo was, however, in Rome, and, from his zeal, objected to any such delay. On this, some of the Fathers so earnestly besought the General of the order for permission to go and restore the Franciscan order in that part of the world, where their own brethren had been the first apostles, that he consented, and the Fathers received all due faculties.

Of this new colony of Recollects, Father Pamphilus de Magliano is the Custos, or Superior, having under him Father Sixtus de Gagliano, Father Samuel da Prezza, and the lay-brother, Salvador de Manarola. They are all Recollects, or Reformed Franciscans, of the same family as the early missionaries of Canada, and the chaplains whom we have had occasion to mention.*

Two of the Fathers were professors of theology at or near Rome, the Superior at the Irish College, Father Sixtus at the convent of St. Bernardine, at Urbino; Father Samuel was at the College San Pietro Montorio, in Rome, having just completed his studies. Father Pamphilus and Father Sixtus had long nourished a desire of devoting themselves to the foreign missions, and had selected the United States as their chosen field of labor; so much so, that a few days before Mr. Devereux's application, they had declined an invitation to proceed to Buenos Ayres.

With the blessing of the Holy Father, and authority to establish a province of their order, they left Rome on the 9th of

* The Franciscans, or Friars Minor, comprise, 1st, The Observantines, the Recollects, and Alcantarines, who number about ninety thousand, and are subject to the Minister-general of the Order of Minors. The present General is Father Venantius da Celano, a Recollect. 2d, The Capucins. 3d, The Conventuals. 4th, The Tertiaries: the last three having each a General of their own. The Capucins number about forty thousand, the Conventuals seven thousand, and the Tertiaries a number almost incalculable.

May, 1855, and reaching New York on the 19th of June, proceeded to Ellicottsville, where they began their labors. A convent and college will soon arise in Allegany City, whence the Fathers will minister to the Catholics in all the adjoining country.* Already have their labors been fruitful: everywhere, indeed, have the good Fathers of St. Francis, as humble and gentle as their martyred brother, Father Zenobe Membré, or the aged Gabriel de la Ribourde, won the confidence and affection of all. As their numbers increase, Canada will doubtless too claim a house of the order of her sainted Caron.†

Only one difficulty troubled the administration of Bishop Timon, and this arose in the Church of St. Louis. The ground for that church had been deeded to Bishop Dubois, at the time of his visit to Buffalo in 1829, by Louis Le Couteulx, Esq. Gradually the church had been erected, and a body of trustees organized, under the general law of the State. To them the administration of the church was transferred, the bishop having full confidence in their integrity as men, and fidelity as Catholics. This hope was, however, delusive: ere long they began to usurp powers not their own; and on the issuing of the pastoral letter of the Right Rev. Bishop Hughes, after the Diocesan Synod in 1842, the trustees of St. Louis's Church peremptorily refused to submit to the regulations contained in it. These regulations required every church to act under its pastor, subject to the ultimate decision of the ordinary in the appointment of teachers, sexton, organists, choir, and other persons employed in the house of God. It also subjected the expenditures of the church funds to the supervision of the pastor and bishop, and required the accounts to be open to their inspection. By the terms of the pastoral, any church refusing to submit to these regulations within

* Letter of Father Magliano.

† See History of the Catholic Missions.

six months, was to be deprived of a pastor. The Church of St. Louis, notwithstanding the refusal of the trustees, was not deprived by the bishop of its pastor, but the trustees and their adherents compelled the Rev. Mr. Pax to quit his post and leave the country.*

The bishop declined to put another clergyman at their mercy, but sent two priests, who erected a new church, leaving that of St. Louis closed. On the next visitation of his diocese by Bishop Hughes, he received the voluntary submission of the schismatic trustees, who agreed to observe the regulations of the pastoral. A priest was again placed there, and, as we have seen, the Right Rev. Bishop Timon consecrated the church soon after his arrival, on being informed that the title of the church was in the bishop. The trustees, however, soon resumed their usurpation, and the pastor publicly insulted, menaced, and ordered by a daring minority to quit, withdrew, bearing with him the Blessed Sacrament. A new church was begun for the faithful part of the congregation, as before.†

The trustees still maintained their opposition, however, and appealed to the Holy See. As the Supreme Pontiff was just about to send to this country, for the first time, a Nuncio, in the person of the Archbishop of Thebes, the Most Reverend Cajetan Bedini, he confided to him, among other things, the consideration of the case. In a long and able letter, that eminent prelate, on the 25th of October, 1853, discussed the whole question, and showed them that the canons of the Church were imperative, and that the charter under which they claimed, being merely permissive, must be construed so as not to conflict with their duty as Catholics. "The privilege which the civil law grants is permissive; you may use it, or not. It is your duty to consult the principles of your faith, to ascertain when and how you

* Brooksiana, p. 63.

† Reply to Mr. Babcock's Speech, p. 5.

ought to use it."* Having shown them that the management of the pious offerings belonged to the bishop, as they were made for the support of divine worship, which clergymen appointed by him alone could perform, he urged them to comply with the wishes of their prelate; but they obstinately refused, rejecting the decision of the very tribunal to which they appealed.

The good bishop did not despair, and the Rev. Father Francis X. Weninger, a distinguished Jesuit missionary, having offered to preach a retreat there, the bishop cheerfully consented, and the erring men at last yielded, and once more enabled the Holy Sacrifice to be offered in the church.

The diocese of Buffalo, so poorly provided with missionaries when the untiring bishop was promoted to the See, so destitute of those institutions of charity and education needed above all in a country where education and benevolence are a mask for proselytizing error, is now one of the most richly endowed in the country. It contains one hundred and twenty churches and chapels, a hundred other stations, seventy-eight priests, including, besides the secular clergy, Jesuits, Redemptorists, Oblates, and Franciscans, a theological seminary, five orphan asylums, a Home for the innocent, a Refuge for the penitent, a hospital for the sick, and schools directed by Sisters of St. Joseph, St. Bridget, Notre Dame, and Charity.

Brooklyn.—The last diocese in New York formed by the Holy See is that of Brooklyn, comprising the whole of Long Island, an island named by the early Catholic discoverers the Isle of the Holy Apostles. The eastern portion was settled from New England, the western by the Dutch in early times, and few Catholics have settled there. Brooklyn, from a mere suburb of New York, has grown within a few years to be one of the largest

* Letter of the Most Rev. Archbishop of Thebes, in New York Freeman's Journal, November 5, 1853.

cities in America, and much of its population consists of Catholics. In 1822, there was not a Catholic church on the Island. The next year, St. James's Church, in Jay-street, was erected, under the auspices of Bishop Connolly; and here, in September, 1823, on a few boards clumsily put together for an altar, the Rev. John Shanahan said his first Mass. The first permanent pastor here was the Rev. John Walsh, who may be considered the founder of the mission, having labored here earnestly for many years. In 1837 the Rev. Mr. Bradley visited Flushing and Williamsburg, which, with Staten Island, formed his parish. The next year, Brooklyn had a second church; and three years after, the Rev. James O'Donnell erected St. Mary's, at Williamsburg, a small frame, which has since been replaced by the Church of St. Peter and St. Paul, through the exertions of the Rev. S. Malone; and the zealous Rev. Mr. Raffeiner reared the Church of the Holy Trinity for his German countrymen. But even these churches were not sufficient. In the following year, the Rev. D. W. Bacon, whom we have seen on the mission at Utica, and who now fills the See of Portland, purchased a building which a priest had, in a moment of insubordination, erected as an Independent Catholic Church. This, dedicated to the worship of God, became the Church of the Assumption. The Protestant Episcopal Church of Emmanuel became the Church of St. Charles Borromeo about the time that Bishop Ives, who had there ordained the Rev. Donald McLeod, became, with that gentleman, a submissive child of the Catholic Church.

When the Holy See resolved to erect Long Island into a diocese, it called to the episcopate, as Bishop of Brooklyn, the Very Rev. John Loughlin, for many years Vicar-general of the diocese of New York, and well known in the city of New York for his devotedness as a pastor in that most trying of all missions, an extensive parish in a crowded city. Educated at the Seminary of Mount St. Mary's, he had been exercising the holy ministry

in New York from 1841. He was consecrated by the Most Reverend Cajetan Bedini, Nuncio of His Holiness, at St. Patrick's Cathedral, on the 30th of October, 1853, at the same time as the Right Rev. James R. Bayley, Bishop of Newark, and the Right Rev. Louis de Goesbriand, Bishop of Burlington. The new prelate immediately took possession of his diocese, which then contained, in Brooklyn and Williamsburg united, ten churches, and in the rest of the island eleven, with seven stations, the whole attended by a body of twenty-three priests. To aid them there were two orphan asylums, one directed by the Sisters of Charity, who had been laboring in Brooklyn from 1836, having charge both of the asylum and the free-schools for girls. The Christian Brothers had, however, within a year or two assumed the direction of the free-school at St. James's Church.

The bishop zealously applied himself to afford his flock the advantages for education and aid which their condition required. He purchased a house for a colony of Dominican nuns, which the Very Rev. Mr. Raffeiner had previously procured from Bavaria. In September, 1855, the prelate also obtained some Visitation nuns of the house at Baltimore. These then founded, with Mother Juliana Mathews as Superior, the first monastery in New York of the order planted in America by the venerable Alice Lalor. Their academy is already in a prosperous condition, and will supply a want which Brooklyn has long felt.

The good bishop was no less successful in his appeal to the Sisters of Mercy at New York, who in the same year, under Mother Vincent Haire, founded the convent of St. Francis Assisium, and having obtained a delightful house for the purpose, now devote themselves to all the works which their rule contemplates.

Newark.—The State of New Jersey, forming the diocese of Newark, had been confided to the care of the Right Rev. James Roosevelt Bayley, born at New York; and though a nephew, on his father's side, of the venerable Mother Seton, and even con-

nected with the family of Dongan, Earl of Limerick, the Catholic governor of New York, he was born and brought up in the Protestant religion, and resolved to enter the ministry as an Episcopalian clergyman. He was stationed for some years at Harlem, where he witnessed the faith and piety of the Irish Catholic laborers, who ever found in him a kind and generous friend. Early led to doubt the propriety of the Reformation, he proceeded to Rome, and there, convinced of the necessity of embracing the one true faith, he renounced error with a generous spirit of sacrifice, conscious that the step would deprive him of the accumulated wealth which an uncle reserved for his favorite nephew. Proceeding to Paris, he entered the Seminary of St. Sulpice, and after his course of studies, was ordained at New York, on the 2d of March, 1844. He was subsequently Vice-president and President of St. John's College, Pastor of Staten Island, and then secretary to the archbishop, an office which he filled down to the time of his consecration to the See of Newark.

His jurisdiction extends to the whole State of New Jersey, previously subject partly the See of Philadelphia, and partly to that of New York. Of the rise of Catholicity in the State, it becomes us here to say a few words. The first Catholic priest who is known to have visited New Jersey is the Rev. Mr. Harding, whose labors could not have been prior to 1762; but of the time and place we have no details. The chief Catholic congregation was at Macoupin, settled by a colony of Germans from the neighborhood of Cologne, who were brought over to conduct the iron-works begun in New Jersey a little over a century ago. Two of the families settled at Macoupin, Marion and Schulster, were pious Catholics, from Baden; and their descendants, to this day, have preserved the faith and devotion of their ancestors, gaining even the children of Protestant fellow-emigrants, so as to form a Catholic colony remarkable for its fervent piety. A Rev.

Mr. Langrey, an Irish priest, is said to have been the first to visit them; but the venerable Father Ferdinand Farmer, distinguished in Europe as an astronomer and philosopher, and even honored as such here,* but known to Catholics by his devoted labors as an humble missionary, seems to have been the first to visit New Jersey regularly. In his baptismal register, cited by Mr. Campbell, we find him officiating at Geiger's in 1759, Charlottenburg in 1769, in Morris county, at Long Pond, and Mount Hope, near Macoupin, in 1776. Indeed, he is said to have visited Macoupin twice a year for a considerable period. The Revolution, which made New Jersey the battle-field between the contending armies, interrupted his visits, and we do not find him reappearing till 1785, in Sussex county, Ringwood and Hunterdon.

Other priests also visited the scattered Catholics, and among these are mentioned the Rev. Mr. Malenx, Rev. Mr. Katen, and Rev. Mr. Kresgel; the last named a German priest, who was at Macoupin in 1775.†

Except, however, the Catholics at Macoupin, no traces now remain of those scattered through the State, prior to the Revolution. The schoolmaster at Mount Holly in 1762 was an Irish Catholic, Thomas McCurtain, a nephew of the Gaelic scholar; but he removed to Philadelphia after the war, in order to enjoy the advantages of religion.‡ Others, doubtless, did the same, and swelled the congregations of Philadelphia and New York.

Towards the close of the century, a number of French families from St. Domingo and other parts of the West Indies settled in New Jersey, at various points. And in 1806, we find the Rev.

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* He was one of the trustees of the University, and a member of the Philosophical Society. U. S. Catholic Magazine, iv. 257.

† Campbell, Life and Times of Archbishop Carroll, in U. S. Catholic Magazine, vi. 434. N. Y. Freeman's Journal, 1847. Bishop Bayley, Brief Sketch, p. 97.

‡ His wife was a convert, and the writer feels pride in saying that not one of his descendants has ever fallen from the Church.—J. G. S.

Mr. Tisseraut living at Elizabethtown with a colony of them.* He was there, however, only a visitor, which was the more to be regretted, as Bishop Cheverus, in recommending Mrs. Seton to apply to him, styles Mr. Tisseraut a most amiable and respectable man, equally conspicuous for his learning and piety.

After New York had the consolation of possessing a bishop, the Rev. Richard Bulger, who was ordained by the Right Rev. Dr. Connolly in 1820, was stationed at Paterson, and during his short career devoted himself with great fidelity to the care of the Catholics scattered amid a most bigoted population. In the course of his ministry, the Rev. Mr. Bulger was often exposed to insult and hardship, which he bore with patience and cheerfulness, often laughingly recounting his own mishaps. Nor was his patience denied its fruit. The present Bishop of Newark relates the following instance in which a conversion repaid humiliation, and edifying patience was a lesson of truth:

"Trudging along one day on foot, carrying a bundle containing his vestments and breviary under his arm, he was overtaken by a farmer and his wife in a wagon. The farmer invited Mr. Bulger to ride; but it having come out, in the course of his conversation, that he was a priest, the wife declared that he should not remain in the wagon, and he was consequently obliged to get out, and resume his journey on foot. But the farmer afterwards applied to the Rev. Mr. Bulger for instruction, and was received into the Catholic Church."†

The Church of Paterson is mentioned in the Almanac of 1822 as the only church in the State, Mr. Bulger being the pastor.‡ His zealous career was, however, terminated by a premature death at New York in November, 1824.

As part of the State was subject to the Bishop of Philadel-

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* Bishop Bayley, Brief Sketch, p. 51. See White's Life of Mother Seton, p. 171.

† Bp. Bayley, Brief Sketch, p. 75. ‡ Laity Directory for 1822, p. 105.

phia, we find soon after clergymen visiting that portion, and establishing stations at Pleasant Mills and Trenton, which continued to be visited till the diocese of Newark was erected.

Newark had a pastor, about 1830, in the Rev. Gregory B. Pardow, a native of New York, whom we find, in 1834, the only priest actually residing in New Jersey. The next year, however, he was succeeded by the Very Rev. P. Moran, who has for more than twenty years labored on that mission, and contributed most essentially to the progress of Catholicity, as did the Rev. Louis Senez, the Newark Orphan Asylum being due to the zeal of the latter.

Madison, Jersey City, New Brunswick, and Paterson next had resident pastors; and in 1841, the devoted Rev. John Raffeiner raised a German church at Macoupin, the more than centenarian son of Mr. Marion assisting at the ceremony. Two years later, a German church also rose at Newark, directed by the Rev. N. Balleis.

On assuming the direction of this diocese, the Right Rev. Bishop found in the State thirty-three churches and thirty clergymen, with an orphan asylum at Newark, containing fifty-one children, guided by five Sisters of Charity, and parish schools attached to many of the churches. During the short period of his incumbency, he has erected a fine cathedral, founded a second Orphan Asylum at Paterson, and is about to open at Madison, Seton Hall College, an institution which will doubtless soon rank with the older Catholic colleges of the Union.

CHAPTER XXVII.

1853, 1854.

Mission of the Nuncio, the Most Rev. Archbishop Bedini—His arrival—Plot of the Italians—Their slanders—Refutation—Death of Sassi—Reaction—Violence of the Germans—Result of his mission.

While the Holy See was examining with its usual maturity the suggestions of the Plenary Council held in Baltimore in 1852, it was resolved to testify its interest in the American Church, by sending one of its representatives to bear the Apostolic benediction to the United States. Accordingly, in the spring of 1852, the Most Rev. Cajetan Bedini, Archbishop of Thebes,* Nuncio to Brazil, was commissioned to visit the United States, in order to judge of the state of Catholicity in that vast Republic; and we may say, that such a mission, the first confided to an envoy of the Holy See in the American confederacy, has inaugurated an important era, of which the future will develop the importance. This mission coincided with the erection of ten new episcopal Sees; and marks the epoch when the Church in the United States beheld its hierarchy completed, so as to meet the progress of the

* The Most Rev. Cajetan Bedini is a native of Senegaglia, and was for years secretary of the Prince, now Cardinal Altieri, Nuncio at the Court of Vienna. From the ability displayed by the Abate Bedini here, he was sent as Internuncio to Rio Janeiro, where he distinguished himself as a diplomatist, and especially for his noble stand in favor of some German immigrants, whose wrongs found an ardent sympathizer in the Papal envoy. On his return to Italy, he was intrusted with the government of Bologna and the four legations, during the most troubled times. His ability here induced the Holy Father to raise him to the episcopal dignity, as Archbishop of Thebes, and appoint him Nuncio to Brazil.

faith and the incessant increase of the faithful. Religion in the United States has had three distinct periods: the first began with the missions of the Jesuits of Maryland and New France, whether among the Indians of the Chesapeake, of Maine, New York, Illinois, and Michigan, or among the European Catholics of Maryland, Pennsylvania, and the West. The second period, dating from 1790, beholds the Holy See giving a centre to all these scattered missions, by the erection of an episcopal See at Baltimore. Some years later, the United States became an ecclesiastical province, and in 1808, on the eve of being torn from Rome and dragged into captivity, Pius VII., extending his pastoral solicitude to America, founded the dioceses of Boston, New York, Philadelphia, and Bardstown. These new Sees had multiplied in 1853 to the number of forty-one, forming seven ecclesiastical provinces; and with this expansion of the episcopate begins the third period—that in which the Holy Father chose to be represented directly, or at least temporarily, amid a flourishing Church, in order to make America better known at Rome, and also to make Rome better known in America.

The mission of Archbishop Bedini was, as we say, essentially temporary. Was it desirable for the good of religion that it should be followed by the establishment of a nunciature, or permanent legation, either at Washington or New York? We think so, and still retain the hope that circumstances will permit this at a day by no means remote. The presence of an envoy of the Holy See in the United States would facilitate extremely the relations of the episcopate and religious communities with Rome. For the foundation of new Sees, for inquiries as to bishops proposed, for dispensations, the examination of Provincial Councils, a solution would be more speedily obtained by the presence and intervention of this pontifical envoy. But the Pope, at the same time that he is the head of the Universal Church, is temporal sovereign of a European State; and hence his representatives, in-

trusted with the interests of the Church, are also accredited as ministers to the governments of foreign nations. In Europe, where the State almost universally enters into the sphere of religious interests, and where concordats between the State and the Holy See regulate the relations of the secular and ecclesiastical powers, such a union of functions excites no surprise. The United States, as a government, is expressly debarred from interfering in ecclesiastical matters; by the very words of the Constitution, as amended, "Congress shall pass no law concerning the establishment of a religion, or prohibiting the free exercise thereof." Here, therefore, the State can never enter into any negotiations with the Holy See for the purpose of drawing up a concordat as the base of its harmonious legislation in ecclesiastical matters. In the political point of view, however, there exists nothing to prevent the Holy See from having its representative at Washington, as the United States actually has a Minister Resident at Rome. The frequent visits of Americans to Italy, the sometimes prolonged residence there of prelates, clergymen, students, artists, and others, and even the emigration of Italians from the Papal States to this country, all justify the residence at Washington of a Nuncio as minister or chargé of His Holiness.

This representative may or may not be the depositary of power in matters ecclesiastical; but this is a matter with which the government of the United States has, and can have, no concern. If the resident minister at Washington, or any other, is invested with the powers of a Nuncio in matters ecclesiastical, the principle of liberty of worship would protect him in his relations with the episcopate—relations which would of course be limited to the domain of religion.

Catholics, like all other citizens of the United States, have, by the Constitution and laws, a right to the full and fair enjoyment of their religion, and, in the government of their

Church, to such arrangements and dispositions as they deem necessary. No American will deny them this right, or take umbrage at it; for, in spite of the agitations caused by foreign fanatics, or occasional ebullitions of old prejudice, the Americans, as a people, have never shown a desire to molest their Catholic fellow-citizens in the free enjoyment of their religion, or deprive them of social equality.

Among Catholics, opinions may differ as to whether the epoch has yet come when the residence of a Nuncio in the country is called for by the wants of the time, or whether it should be deferred for a season. As the Holy See has already made a step towards the establishment of a Nunciature, we have expressed our opinion, or rather our wish, openly, perfectly aware that the matter rests with the Holy See, and that, in whatever action shall be taken, the prelates of the United States will evince not only the devoted attachment of the Bench of Bishops to the Chair of Peter, but the no less cordial attachment of the clergy and people over whom they preside; and who, divided as they may be from each other by origin, language, early education, and associations, present a spectacle almost unparalleled in history, of union among themselves in religious matters, affectionate submission to their pastors, and devotedness to the Apostolic See. There is an instinct of self-preservation in the Catholic life which makes all cleave to Rome with an attachment and an ardor as strong as that expressed by Fenelon for it in language borrowed from Scripture.

Another result of the creation of which we are examining the advantages, would be to exalt the character of religion not only in the minds of Protestants, but even in the eyes of Catholics whose faith has been weakened by unhappy circumstances. Till these later times, the expansion of Catholicity in America has encountered an obstacle in the prejudice which viewed it as the religion of the servant and the laborer. The Protestant who

felt himself drawn to us, had to overcome human respect; and while his kindred would have had no objection to his changing from sect to sect, and from Methodist, for example, become a Baptist, or *vice versa*, they become indignant when one of them brought humiliation on the family by embracing the faith of the servant-girl and the immigrant. It is not easy to form an idea how many of our separated brethren have been retained in misbelief by such wretched considerations. Travelling in Europe has had its influence in converting, often been the primary cause; and we have been told by some, that had they remained at home, they should probably have found in self-love an obstacle to the light of faith; while in the Old World, seeing the religion practised by the highest classes of society, they discovered that they could be Catholics without ceasing to be gentlemen. But a whole nation never goes abroad, or becomes tourists, as a path to the truth. We must, then, go to it, and give high human ideas of our Faith, in order to prepare them for its reception. Now the presence of a representative of the Holy See would, it seems to us, prepare the way for a *fashionable restoration* of Catholicity. His character would permit him to mingle in society, or have receptions in his *salons*. Protestants would there meet members of the clergy, whom they knew only by calumny or fanaticism. Prejudices would disappear in this intercourse; and Americans would see that they might, without abasement, embrace a religion whose head delegated such eminent ambassadors. Catholics, on their side, would find motives for exalting their character; they would no longer think of apologizing for being Catholics, or seeming as little Catholic as possible, for fear of giving their Protestant friends a low idea of their intelligence and taste; for to such a feeling we must, it is conceded, ascribe many of the defections which occurred in past years.

Moreover, on examining the efforts of infidelity to thwart the

temporary mission of Archbishop Bedini, we have a sure means of appreciating its importance. Hell is crafty in its enterprises, and when it accumulates falschood, calumny, and violence, to defeat an undertaking, we may be certain that it dreads to see souls wrested from its empire. Before dispatching the Archbishop of Thebes on his mission, the Court of Rome, with its usual prudence, had taken the precaution of sounding Mr. Lewis Cass, the Chargé d'Affaires of the United States at the Holy See. The official reply was, that the government at Washington would behold with pleasure the mission of Archbishop Bedini, and, in consequence, that prelate set out for New York. His arrival at first gave no umbrage to the American Protestants. After a short stay at New York, Baltimore, and Philadelphia, the Apostolic envoy, accompanied by the Most Rev. Archbishop Hughes, proceeded as far west as Milwaukie, studying with the bishops the state of religion in these dioceses, visiting the convents and colleges, and charming all who approached him by his lofty views, distinguished manners, and courteous address. At Washington, he presented to President Pierce the following autograph letter of His Holiness:

"Illustrious and honored Sir, Greeting:

"As our venerable brother, the Archbishop of Thebes, accredited as our envoy in ordinary, and Nuncio of the Apostolic See near the Imperial Court of Brazil, has been directed by us to visit those regions (the United States), we have at the same time especially charged him to present himself in our name before your Excellency, and to deliver into your hands these our letters, together with many salutations, and to express to you, in the warmest language, the sentiments we entertain towards you, which he will testify. We take it for granted that these friendly demonstrations on our part will be agreeable to you; and least of all do we doubt but that the aforesaid venerable brother, a

man eminently distinguished for the sterling qualities of mind and heart which charaeterize him, will be kindly reeeived by your Exeellency. And inasmuch as we have been intrusted by Divine commission with the eare of the Lord's flock throughout the world, we cannot allow this opportunity to pass without earnestly entreating you to extend your proteetion to the Catholies inhabiting those regions, and to shield them at all times with your power and authority. Feeling eonfident that your Exeellency will very willingly accede to our wishes, and grant our requests, we shall not fail to offer up our humble supplieations to Almighty God, that He may bestow upon you, illustrious and honored Sir, the gift of His heavenly grace, that He may shower upon you every kind of blessing, and unite us in the bonds of perfect charity.

"Given at Rome, in the Vatican, Mareh 31, 1853, the seventh of our Pontificate.

"PIUS IX., POPE.

"To his Excellency the
"PRESIDENT OF THE UNITED STATES."*

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* "PIUS P P. IX.

"ILLUSTRIS ET HONORABILIS VIR, SALUTEM:

"Cum venerabilis Frater Cajetanus, Archiepiscopus Thebanorum ad ordinarii nostri et Apostolicæ Sedis Nuntii munus apud Imperialem Braziliensem aulam obeundum a nobis destinatus per istas transeat regiones, eidem in præcipuis mandatis dedimus ut nostro Nomine Nobilitatem tuam conveniat, Tibique has nostras reddat Litteras, plurimam salutem dicat et simul nostri in te animi sensus luculentis verbis exprimat atque testetur.

"Procerto habemus hæc nostra in te studia pergrata tibi fore, ac minime dubitamus, quineundem Venerabilem Fratrem egregiis animi, ingeniique dotibus ornatum pro eximia tua humanitate, benignissime sis excepturus. Et quoniam universi Dominici gregis cura nobis divinitus est commissa, ideirco haud possumus quin hac quoque occasione libentissime ntentes, a Te totis viribus enixa efflagitemus, ut Catholicos in istis regionibus degentes valido Tuo patrocinio et auctoritate tegere et tueri semper velis. Dum autem confidimus, Nobilitatem tuam nostris hisce desideriis ac postulationibus perlibenter esse satisfacturam haud omittimus a Deo optimo Maximo humiliter exposcere, ut Te, Illustris et Honorabilis Vir, cœlestis

It might have been expected that public opinion would continue to respect a person of eminence, who confined himself exclusively to his religious and pacific sphere. But, as we have said, the spirit of falsehood, alarmed at the increase of the legitimate influence of Rome, sought to oppose it; and for this work of iniquity, excited some Italian refugees, who distinguished themselves in America by a blind hatred of the religion which is the glory and fortune of their native land. Banished from Italy, which their momentary reign had brought to the verge of ruin, these demagogues sought to obtain support abroad by flattering Protestantism, by defaming the Papacy, and seeking to destroy the faith in which they were baptized. Their paper, *L'Eco d'Italia*, and their orator, the ex-Barnabite friar Gavazzi, undertook to alarm the Americans, by tales of the perfidious and ambitious intrigues of Rome, at the same time that they attacked the Nuncio in person. The press soon repeated the calumnies of the Italians, and Gavazzi, especially, accused the prelate of having condemned the unfortunate priest, Ugo Bassi, an ex-Barnabite, and officer in the horde of Garibaldi, who was seized by the Austrians in 1849, during the flight of that chieftain of the Condottieri. Now at that time, Archbishop Bedini, although pro-legate of the Pope at Bologna, actually exercised no authority. The Austrians were masters of the place, and Ugo Bassi, who had but too well deserved his fate, was put to death by the Austrian forces, without any act of the pro-legate.

Besides this calumny, which the *New York Express* complaisantly echoed, that sheet gave the list of fifty pseudo-patriots shot, it averred, by the orders of Archbishop Bedini; and sum-

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suæ gratiæ donis, omnique veræ felicitatis genere cumulet, ac perfecta nobis cum caritate conjungat.

"Datum Romæ apud S. Petrum die 31 Martii, anno 1853, Pontificatus nostri anno septimo.

"Pius P. P. IX."

moned the Catholics to produce authentic documents, if they wished to exculpate the Nuncio from all participation in these executions.

Would it have become the dignity of the noble representative of the Holy See to descend at that time into the arena of discussion, and allow his august person to be defended, as if he were an arraigned culprit on the ground where the perfidious Italians sought to drag him? Doubtless not; and the silence of contempt was the only merited reply to the furious blasphemies of the enemies of the Papacy. Still, if it was useless and undignified to enter into a justification of the political career of the Apostolic Nuncio, it might be useful to confound the imposture of the Italian Carbonari, in order to unmask them in the eyes of the honest American public. This easy task we publicly undertook to perform, on the 8th of April, 1854, and we now fulfil our promise. If any one is surprised at our delay of two years, we answer, that truth can wait, because it is eternal. A venerable authority thought justly, that it was better to let the popular feeling first subside: then, instead of producing the important documents by the way of the press, it was preferable to reserve them for a volume, in which they would remain an inexorable monument, and, in fact, a pillory of the guilty defamers.

We prove, then, by documents extracted from the official gazette of Bologna, which will be found in the Appendix, that Archbishop Bedini neither tortured nor put to death the patriots of the Four Legations; for the Austrian military governor, proclaiming the state of siege on the 17th of May, 1849, concentrated in himself all powers, and terminated his official notification with these remarkable words:

"I hope that this exceptional state of things may cease in a short time, through the good conduct and good sense of the citizens, and that the Envoy of His Holiness, appointed to represent

him, may soon directly and fully exercise his peaceful mission in your midst."

On the 17th of May only, the city of Bologna had been put in the state of siege; but, by a notification of the 5th of June, this exceptional state was extended to the Four Legations, and thus annulled the edict of the 26th of March, by which Archbishop Bedini, when he first entered Bologna, declared the civil and criminal courts restored to the free and full exercise of their respective functions. With the procedure and sentences of these courts, the Apostolic Commissary had no power to interfere. The will of the Pontifical envoy was to restore the civil laws all their sway; the perversity of the lawless compelled the Austrian general to concentrate all powers in himself.

The question *de jure* is settled by these documents. The question *de facto* receives the same solution, by taking up the names of the fifty *would-be* patriots, said to have been put to death by Archbishop Bedini, and by giving the official record of the crime, sentence, and death of each one, thus showing that, in point of fact, Archbishop Bedini had nothing to do with their death. The official documents in the Appendix will also show that the majority of these *martyrs of freedom* were robbers and bandits. Does this deprive them of the title of Italian patriots? On the contrary, the hordes of Mazzini and Garibaldi were recruited among the scum of society. May this lesson teach Americans whether all the political refugees from Europe deserve their sympathy! Because in the United States the Republican form of government is justly loved by all the citizens, many would view in every European republican a brother; but can they not understand that the best form of government for a country is that which is upheld by the majority of the people? Go, in Europe, into a tavern, gambling-house, prison, or galley, and inquire the political opinions of the frequenters and inmates of such places: all will tell you that they are republicans, per-

haps. Frequent the saloon, the store, the shop, the academy, the bench, the bar, the country: you will find all professing monarchical principles. The exceptions to this rule are the ambitious, who flatter the lower orders, in hopes of rising and ruling in their name.

We also give in the Appendix various letters which prove that the Rev. Ugo Bassi was shot at the Austrian head-quarters, and that the ecclesiastical authorities, far from showing indifference to his fate or memory, took the liveliest interest in both. Ugo Bassi died in the most edifying sentiments of piety and repentance; he wished his retractation made public; but the Austrians opposed it; and all arguments and requests were lost on them. Their censorship was inflexible. We have procured these important documents through the kind offices of the Rev. Dr. Cummings, who took the trouble to translate them. This distinguished clergyman, who rendered important services to the Nuncio during his mission, both at Washington and New York, could not but take a lively interest in placing him in a true light before the American people.

The Carbonari lodges of Europe had sworn, in their secret meetings, to defeat the mission of the Most Reverend Archbishop of Thebes. Gavazzi started from London as chief of the plot, and concerted his plans with the confederates in America. The Italian apostates soon found an echo in fanaticism; and the most virulent enemies of the Papacy soon filled the press, the pulpit, and the rostrum with infamous attacks on the mild and pious prelate, who was held up to the fury of the masses as the *Roman hyena*. For several months Gavazzi dogged every step of Archbishop Bedini, like his shadow: he followed the Nuncio to every city; and there the ex-monk endeavored to create scandal, and irritate the crowd, by vomiting torrents of calumny in public discourses on the venerable object of his hatred. A man is never held up to the vengeance of a people without their arising as

avengers. In the summer of 1853, a Sardinian frigate landed at New York eighty-three Italians, recommending them to the hospitality of Americans, as political refugees from Rome and Lombardy; but in reality there were among the number criminals condemned, for various offences, to transportation. For these men, attacks with word and pen on the Nuncio soon seemed to legalize a crime of another dye, and a plot was formed among them to assassinate the prelate. However, the remorse of one of the conspirators enabled the Archbishop of Thebes to be on his guard. Sassi, at the peril of his life, informed the Nuncio of the attempt to be made for his assassination; but his visits to the spot where the envoy of His Holiness resided had not been unobserved. Sassi was stabbed to the heart at night, in the streets of New York.* Before expiring, their victim made revelations to the police, and also to the Abbé Cauvin, a priest of Nice, who endeavors to enlighten his countrymen with a zeal which nothing repels. Mr. Cauvin applied to Archbishop Bedini, whom the news of the murder surprised in Canada, to know how he should act; and the touching reply of the worthy representative of Pius IX. was as follows:

"My dear Abbé:

"I beg you to take no steps on my behalf with the authorities, as to the affair of poor Sassi. It is not in the least my desire to pursue any one whomsoever, with the sword of justice. My life is in the hands of God, far more than in those of men. My ministry is one of peace and pardon, and my heart can only love those who hate me.

"Continue to comfort the hearts of the poor Italians, who,

* To cover the plot, the guilty and their favorers endeavored to make Sassi's death a private quarrel; but the evidence is so clear as to preclude all doubt. Had the American people been convinced that Sassi had been murdered from political motives, the foreign refugees would have lost all credit in a moment; and the murderers knew this well.

after all, cannot but be ever exasperated by the sufferings of exile. Poor people! they are indeed to be pitied. Rest assured that I will recommend them especially to God's mercy; and, unable to extend my hand to relieve them, since I do not know them, I extend it gladly over them to bless them all—be they who they may.

"Believe me, my dear Abbé, &c.,

"C. Bedini,

"Archbishop of Thebes,

"*Apostolic Nuncio.*

"St. Hyacinthe, September 20th, 1853."

The iniquity of a controversy which puts the poniard into the hands of assassins, and the contrast between these diabolical attacks and so much mildness, soon opened the eyes of many Protestants, who had at first been misled by the incessant calumnies of the refugees. A remarkable article in the *Courier and Enquirer*, a well-known and influential journal in New York (November 1), was the signal of the reaction. The political press almost all took up the defence of the Nuncio; and then it was that the Mayor of New York officially invited the representative of the Holy See to visit the public establishments and benevolent institutions—an honor accorded only to the most eminent guests of the city. This excursion took place on the 10th of November; and after visiting the Institute for the Blind, and the Deaf and Dumb Asylum, Orphan Asylums, Schools and Hospitals, the Nuncio sat down to a sumptuous banquet, tendered to him by the Commissioners of Emigration. Everywhere Archbishop Bedini charmed the authorities of the city, and the many forlorn ones whom it gathers into its public institutions, by the appositeness of his remarks, and the profound knowledge displayed by his questions; but, above all, they enthusiastically applauded the phrase by which he closed his

thanks to the assembly for drinking his health: "As you all designate the Pope by the name of Holy Father, let us hope that he may one day call you all his children."

During this period, the least harassed in his stay, Archbishop Bedini was enabled to celebrate the most solemn and most interesting ceremonies of the Catholic worship, in order to correspond to the invitations which met him from every side. Without regard to fatigue, he was seen in turn dedicating cathedrals, celebrating ordinations, giving the veil to religious, receiving the abjurations of Protestants, opening ecclesiastical retreats, presiding at college exhibitions, visiting convents and hospitals, consoling the sick, and blessing the orphans—everywhere welcomed as an envoy of mercy, and leaving evidences of edification and of devotedness to the Holy See. On seeing the dignity which the Archbishop of Thebes brought to the discharge of these different functions, priests and laity conceived the highest idea of the Roman Court; and the faithful in America, who admired the spectacle of so much pomp united to so much piety, asked themselves what must be the august majesty of the Holy Father, whose ambassador possessed so striking a reflection of it. The grandest ceremony of all was the consecration of the Bishops of Burlington, Brooklyn, and Newark, which took place in the Cathedral, at New York, on Sunday, the 30th of October, 1853, by the hands of Archbishop Bedini. The Catholics of America, ordinarily habituated to a religious simplicity required by the poverty of their sanctuaries, were filled with enthusiasm at a solemnity which gave them some idea of the brilliant festivals of Christian Rome: they admired the clear accentuation and harmonious chant of the Nuncio, when pronouncing the canonical interrogatories and the magnificent prayers of the Episcopal consecration; they followed with pious curiosity the various ceremonies, so new to most of them; and if the mission of Archbishop Bedini had had no other result than the deep impres-

sion produced by the majesty with which he maintained the pomp of worship, it would have rendered considerable service to religion.

In the month of December, the Apostolic Nuncio set out to visit the Western States, stopping in the principal cities of Pennsylvania, and especially at Pittsburg, where the enthusiastic welcome of the Catholics was troubled by the insults of some fanatics. At Cincinnati, however, these acts of violence assumed a more serious character. The desperate attacks of the Italian refugees had, as we have seen, failed to excite public opinion against the venerable object of their hate. Unable to arouse the Americans, the Italians called upon another party of the socialist immigration, and the German infidels, more numerous and more influential than the Italians, might well hope, by intimidation, to drive out the Representative of the Holy See. If we term them infidels, we merely give them a name which they adopt and are so proud of, that they glory in what others would deem an insult. The political emigration of the last few years, and Kossuth's travels, have organized these Germans into a fearful league against Catholicity; but the introduction of the German element into the population of the United States dates far back. Ever since the close of the seventeenth century, the ferment of that amalgam of stubborn thinking nations has periodically sent its portion to America. Every war, every treaty that transmitted a province from one sovereign to another, the sect that believed itself persecuted, or that which lost the power of persecuting, sought a refuge in emigration; and thus the New World successively received the descendants of the fierce Hussites, who abandoned Silesia; the fragments of the wild Anabaptists, crushed at Munster, but ever seeking to raise their heads; or else the Lutherans of the Palatinate and Salzburg, unwilling to live in their own country when the Catholic worship was tolerated there. From all these, and more recent emi-

grations, has resulted a German population estimated at no less than four millions.

Thinking men have long dreaded the anarchy menaced by the impious audacity of a part of these Germans. Their hundred papers are almost unanimous in their socialist and even atheistic tendency. War against all religions in general, and Catholicity in particular, is the motto of almost all these gazettes, which openly preach the deification of the creature, and the satisfaction of every appetite, of every passion. This poisoned press was now to undertake to excite its readers against the Nuncio, in order to bring on a general war against the Catholics; and the arrival of Archbishop Bedini at Cincinnati was followed by the appearance of a frightful article in the *Hochwæchter*, a German paper in that city. To appreciate this bloody polemic, traced with the stiletto of the assassin, we must cite a few lines.

After calling the archbishop a murderer, a human butcher, a Patagonian cannibal, offering in sacrifice the tears of poverty, and after saying that, for the solemnity of Christmas, the Church prepares horrible and bloody mysteries, the journalist continues:

"What name shall we deserve, if the butcher of Bologna return home safe and sound, and leave the starry Republic full of life, his body untouched, and his limbs unbroken? If it is so, let us talk no more of the power of ideas of liberty to conquer the world; let us no longer exalt the valor and dignity of man; let us keep our mouths shut and our eyes fixed on the ground. Posterity will spit upon our cowardice, and will feel only contempt and disdain. Whenever the opportunity of vengeance offers, it must be seized at once, and used to its furthest limit. Every man who has motives to exercise his vengeance, should exercise it when he can. The sons of Italy are too few among us to punish the bloodhound of Bologna for his dark and san-

guinary deeds. The Yankee is too absorbed in his speculations and love of money; the Yankee has neither feelings nor principles: do not trust to the Yankee for your vengeance. Rely still less on the sons of Green Erin, the vulgar Irish. They are nurtured in ignorance and vulgarity; their eyes are blind; they are incapable of seeing beyond a priest's gown; they cannot discern under the cross and the rosary the heart of flint, the heart of the hyena! Germans, you are the elect. The *Wahrheits Freund* (German Catholic Paper) is on the track; it is disposed to believe that the assassin of Ugo Bassi, and of one hundred and thirty-three other patriots, that Bedini, that murderer, covered with opprobrium, is not precisely safe among us. In fact, that sheet is not wrong. We laugh at what the *Wahrheits Freund* is pleased to call American hospitality! Who will suffer a hyena, a tiger, among men? Bedini goes about seeking whom he may devour. He thinks but of murder—the murder of minds and ideas. He is not our guest; he is a thief; he is a beast of prey, plotting the destruction of the peace of the country. Whoever offers him hospitality in America is an enemy of liberty. Such is Bedini. Is there a hospitable roof in the starry Republic for tigers and hyenas? Is there no ball, no dagger for a monster never equalled on earth? The Catholic journal has reason to tremble for Bedini's life in Cincinnati."

This sanguinary article appeared on the 24th of December, and the next day, while the Nuncio was reposing in the evening, after the fatigues of the ceremonies of the day, five hundred Germans of the Society of Freemen, headed by Hassaurek, editor of the *Hochwœchter*, marched to the temporary residence of the Nuncio. They were armed, and carried torches to light them in their work. The police were on the alert, and a hundred resolute men, stopping the march of the rioters, ordered them to disperse. Firearms were discharged, and after a struggle in which eighteen persons fell, the Germans took flight, leaving

seventy of their party in the hands of the police. The latter had done their duty nobly, and for a few days public opinion rejoiced at their energetic suppression of the riot. But the Germans soon succeeded in awakening to a certain point the ever active Protestant fanaticism, by representing themselves as victims, and their defeat as a triumph of Popery. The rioters were accordingly enlarged, and the policemen guilty of having done their duty were arrested or broken; and the Germans then, certain of impunity, enjoyed the satisfaction of burning the Nuncio in effigy, amid the vociferations of impiety and wrath. By these menacing demonstrations, they wished to alarm the Nuncio; but the courageous prelate was not shaken, and did not the less prolong his stay in Cincinnati for a whole week. "I had announced," wrote he, "that I would bless a new church, and I could not let the infidels triumph by setting out before; more especially as the German Catholics, who are very numerous at Cincinnati, begged me to visit their church and their establishments. Thus I spent the week, led about at the desire of these pious faithful. I celebrated Mass in some German churches, I inspected their schools, seminaries, the Jesuit college, and several convents, and I everywhere received the most satisfactory impressions of the spirit of faith, science, and charity which reigns in these remarkable institutions. Oh! how many reciprocal consolations! how many blessings given and received with a heart moved, but trusting in Providence! The devil must have shuddered at these holy transports, and the warm-hearted welcome extended to the representative of the Holy See."

Thus we behold this prelate never turned aside from his mission; and when, some days after, a riot threatened him at Wheeling; when men armed with swords and clubs sought as the troop led by Judas sought the Saviour of the world, Archbishop Bedini will not think of himself; he will think only of the grief of the Holy Father, Pope Pius IX., on learning the outrages of

the wicked. "They again amused themselves with burning me in effigy," wrote he on the 10th of January, 1854. "What a mortification it will be to the Holy Father, as it is to all good Catholics here!" We must, however, repeat our declaration, that these manifestations were confined to the circle of German infidels; and to the close the Americans were spectators, taking no part. But in the United States a fanatic minority can keep up a long agitation under the cloak of liberty of worship, liberty of speech, and liberty of the press. The electric telegraph was employed by the conspirators to increase and spread their demonstrations, and the journals of the Union were filled with dispatches announcing that in such a city a rising was in preparation against the Roman hyena; that in another he was burnt in effigy; and in a third, they had broken the windows of the churches. This news was generally false or exaggerated; but the blow was struck, and, thanks to the mania for imitation, the month of January, 1854, saw groups of Germans in most of the cities of the United States enjoying the satisfaction of burning a mitred figure, amid the most impious shouts.

After the danger to which he was exposed at Cincinnati and Wheeling, the Nuncio returned to Washington, where he enjoyed some days' repose; and he wrote from that city on the 17th of January, "I here enjoy the amiable and generous hospitality of the French Minister, the Count de Sartiges, who lavishes every attention upon me; and I am infinitely happy to see that it is always France that upholds the dignity of religion and the Holy See, even when men wished to humiliate them. This morning I received a most touching letter from the most distinguished Catholics of Baltimore. These gentlemen inform me that they will come to Washington to-morrow with their families, in order to show to the representative of the Holy See their respects and protestations against the late demonstrations. Here marks of attentions are not wanting on the part of the most distinguished

persons of the country, as well as of the diplomatic body, and I am most satisfied with my stay. The reception of the deputation from Baltimore will take place at the French embassy—another subject of just pride for the eldest daughter of the Church."

But, apart from marks of politeness and compliments of condolence, the government at Washington took no measures to protect the person of the Nuncio, and nothing could induce it to shake off its indifference. They took refuge behind the plea that the Archbishop of Thebes was Nuncio only to Brazil; and as the dispatches of Mr. Lewis Cass, Chargé d'Affaires of the United States at Rome, mentioned the complimentary mission of the prelate to the President of the United States, these dispatches were carefully lost, and to all the demands of the Senate, Mr. Marcy's answer was, that they could not be found.* In presence of this pusillanimous forgetfulness of international duties, the Senate took up the cause of right and justice, and the 23d of January was spent in discussions in which the violence of the Germans against the Nuncio was denounced, and the personal character of that eminent prelate avenged from the calumnies heaped on his head. General Cass spoke first, and after him eight other Senators successively expressed the severest censure on the turbulent manifestations of European refugees. Only one member pretended that the will of the people was to be respected even in its vagaries; but we must say that it was the Senator from California; and it is easy to feel that, for an envoy from that State, scenes of disorder, unless attended with assassinations, seemed not worthy of repression.

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* We give in the Appendix Lewis Cass's dispatch of March 20, 1853, which Marcy could not find for the Senate. It was the very letter the Senators wanted, and the one that settled the question mooted as to Monseigneur Bedini's complimentary mission. We also publish Mr. Lewis Cass's letter to Cardinal Antonelli, "to assure his Eminence of the cordial reception which Monseigneur Bedini would receive from the government at Washington."

The debates in the Senate attracted much attention, and honest men of all parties and creeds applauded the eloquent manifestation of the sentiments of the country. It was understood that the Nuncio was soon to start for Europe, and had had his final audience with the President. Emissaries of the secret societies tracked his steps to inform the conspirators, and get up insulting mobs in every city he was to pass through. For several weeks, on the departure of every steamer for Europe, crowds of Germans flocked to the wharf, ready to rush on the Nuncio as soon as he appeared. These tumultuous scenes were re-enacted at New York and Boston, and everywhere, the telegraph and the reports of the hostile papers increased the disorder, and increased a hundred-fold the number of the rioters, in order to alarm the city authorities, and banish all idea of repressing riots which were represented as so formidable. This conspiracy of falsehood was not unsuccessful, and the mayors of several cities, even those who had publicly entertained the Nuncio some months before, now entreated him to keep himself concealed, and shorten his stay, in their fear at the prospect of a riot which it would require all their limited forces to keep in check.

But the unbridling of every bad passion was an undeniable proof of the good realized by the memorable mission of Archbishop Bedini. For infidelity and socialism, the Papacy is the great enemy to combat. As, in the time of Voltaire, the cry was, "We must crush it," or at least wound it in America; for six months they employed successively falsehood, calumny, menaces, insults, the press, the pulpit, the riot, and the dirk of the assassin. These machinations sowed with thorns the painful way of the mild and illustrious Pontifical envoy; but on leaving New York, he nevertheless bore precious consolations. He left the Catholics of the United States filled with admiration of his virtues and angelical patience. He had witnessed their attachment to the chair of Peter, and he had powerfully contributed

to increase it in their hearts. He had shown the divided Protestants the august spectacle of unity in the promptness of the bishops of the United States and Canada to honor the representative of the Holy See, and to give him information as to their respective dioceses. These are important results, which still subsist, now that the clamors of impiety have died away.*

CHAPTER XXVIII.

1854–1856.

Reaction against the Catholics—Organization of the Know-Nothings.

As we have said, the Americans, generally, kept aloof from the manifestations against the Nuncio-apostolic, as the Germans themselves avowed. Still, Protestant fanaticism, dormant since the riots of 1844, was aroused by the anti-Catholic ravings of the political refugees of 1848, and especially by the envenomed preachings of Gavazzi; and a new coalition against the Catholics

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* Archbishop Bedini had engraved at New York, in 1854, a copy of the Madonna of Rimini, in order to distribute it among the Catholics, as a remembrance of his mission, and to increase devotion to the Blessed Virgin. This engraving had the following inscription, with the arms of the noble prelate:

To the Catholics
Of the United States and Canada,
C. Bedini, Archbishop of Thebes, Apostolic Nuncio,
Edified and Grateful,
presents this picture
of the Blessed Virgin Mary, Mother of God.

It was while Archbishop Bedini was pro-legate at Bologna in 1850, 1851, that the Madonna in the Church of Santa Chiara, at Rimini, several times miraculously moved the eyes.

was formed in the shades of secret oath-bound clubs. The enemies of religion, known ten years before as Natives, now gave their organization a new name, without changing its character; and the Know-Nothings soon adopted a system of provocation and outrage against the Catholics. The name they chose characterizes well this class of fanatics, whose ignorance is pitiable, and who, since the days of Luther, have learned no truths, and forgotten no fable. They still seek to celebrate by acts of Vandalism the emancipation of their reason, and believe that, by destroying churches, they will destroy Catholicity. Their first plan was to employ mad preachers to declaim against Popery in the public streets and squares, in hopes of provoking the Catholics, and especially the Irish Catholics, to resent their insolence. Then, after the precedent of 1844, they rush on the Catholics; the alarm is given, the conspirators flock together from all sides, under the pretext of protecting liberty of speech, and the mob hurries to the nearest church, already marked out in their councils for the vengeance of impiety.

In the month of December, 1853, tumultuous meetings took place at New York, in consequence of the preaching in the streets of a porter named Parsons. The militia were called out, but in consequence of a letter from Archbishop Hughes, who recommended the Catholics to keep aloof from all such gatherings, no collision gratified the efforts of malice. Sunday after Sunday, Parsons thundered away against the Pope and the Church, surrounded by an armed band. Orr, a madman, who assumed the name of the Angel Gabriel, and whose path in Scotland and Guiana may be traced in fire and blood, next followed the same course; and ere long preaching in the open air became the order of the day in the principal cities of the United States; and although the Catholics bore these insults without complaint, they did not, withal, escape being frequently the victims of passions excited by their enemies. On the 3d of July, 1854, a

furious mob rushed on the church of Manchester, in the State of New Hampshire, and destroyed it from top to bottom. The riot lasted for two days, and all the houses inhabited by Catholics suffered more or less. On the same day, and in the same State, the church of Dorchester was destroyed by an explosion, the Know-Nothings having blown it up with powder. On the 8th of July, at Bath, in the State of Maine, a mob, led by the furious Orr, burst in the church doors; and while some made a pile of the pulpit and altar, others climbed the steeple and tore down the cross. Then the whole church was reduced to ashes, in presence of a considerable crowd, and amid the exulting cries of the sacrilegious incendiaries. A year after, on Sunday, November 18th, 1855, the Right Rev. David W. Bacon, the newly consecrated Bishop of Portland, attempted to lay the corner-stone of a new church on the site of that destroyed, but the people would not permit it; a mob took possession of the place, overthrew all that had been prepared for the ceremony, broke the crosses, and beat all who showed any disapprobation of their conduct.

On the 4th of September, 1854, the German church at Newark, in the State of New Jersey, was demolished in broad daylight, by an Orange procession from New York, on the pretext that a pistol had been fired on the procession from a window in the church. The assertion was entirely destitute of foundation, as all the independent papers admitted, and as the judicial investigation proved. The Socialist paper of New York, the *Tribune*, on this occasion observed justly, "It is worthy of remark, that while five or six Catholic churches in this country have been destroyed or ruined by an excited populace, not a single Protestant church can be pointed out which Catholics have even thought of attacking."

The procession was armed, and, in firing on the spectators, killed several; but even this could not provoke any breach of the peace on the part of the Catholics.

On the 8th of November in the same year, the day after an election, in which the Know-Nothings had almost everywhere triumphed, the latter celebrated their victory by attacking a Catholic church at Williamsburg, near New York. They tore down the railing, broke in the doors, and carried off the cross in triumph to their place of meeting. Insult to the symbol of our redemption, the sign of the Son of Man, is indeed the noblest of exploits in their eyes. The military arrived just as they were going to set fire to the church, and after arresting the trustees and such Catholics as they found, protected the church from ruin. As usual, the rioters pretended that they had been provoked by the Catholics, and that they wished to avenge the death of one of their party killed during the election; but the inquest proved that the principal author of the troubles, a man named Lee, arrested as the murderer, was an Orangeman specially appointed to make trouble.

Thus our churches, reared at the expense of so many sacrifices and liberal alms, are at the mercy of the first miscreant; for in not one single instance on record in the whole United States of America has an author or promoter of such a work of destruction been punished, and in very few instances has even the mockery of a judicial prosecution been adopted. And while the mob, unchecked and unpunished, seeks to destroy the edifice, the State governments, under the impulse of the same feeling, pass laws to confiscate all the property held by the Catholic prelates and clergy for pious and charitable uses.

But the fanaticism is not content with destroying the church, or seizing the property, it sought also to intimidate the clergy; and two events, one in the North and the other in the South, excited alarm amid the Catholic population.

In the spring of 1854, Father John Bapst, a Jesuit, and pastor of the Catholics at Ellsworth in the State of Maine, asked the schoolmasters to exempt the Catholic children from reading the

Protestant version of the Bible; and he made his request so mildly that the teachers conformed. The school-committee, however, interfered, and ordered the teachers to make the Catholic children read the Protestant Bible under pain of expulsion. The Catholics appealed to the competent tribunal to establish their rights, and this step so exasperated the fanatics against Father Bapst, that the town-meeting, espousing the cause of the school-committee, adopted the following resolution, inscribed on the records of the town on the 8th of July, 1854:

"Whereas we have reasons to believe that we are indebted to one John Bapst, S. J., Catholic priest, for the luxury of the present lawsuit, now enjoyed by the school-committee of Ellsworth, therefore

"*Resolved*, That should the said Bapst be found again on Ellsworth soil, we manifest our gratitude for his kindly interference with our free schools and attempts to banish the Bible therefrom, by procuring for him and trying on an entire suit of new clothes, such as cannot be found at the shop of any tailor, and that thus apparelled he be presented with a free ticket to leave Ellsworth upon the first *railroad operation* that may go into effect."

This resolution, welcomed with applause, passed without a dissenting voice, and the council, far from blushing at the act, decided that it should be published in the two papers of the place.

Father Bapst, who resides at Bangor, went to Ellsworth on Saturday, the 14th of October, to celebrate Mass there the next day. In the evening, at a meeting of the two fire companies of Ellsworth, it was proposed and adopted to put in execution the resolution of the council; and about nine o'clock in the evening the mob surrounded the house of Mr. Kent, whose hospitality the missionary was enjoying, and where he was actually hearing confessions. Father Bapst was dragged out of the house, stripped of his clothes, placed on a rail, and borne along amid the taunts and insults of these hellhounds, till the rail breaking dashed on

the ground the victim of this outrage.* Then they covered his naked body with melted tar, and rolling him in feathers left him. "It would be impossible," wrote an eye-witness, "to repeat the horrible blasphemies and indecencies of that terrible night; but all that the imagination can conceive short of absolute mutilation and bloodshed was accomplished by the impious wretches. The outrage lasted two hours, a cold rain falling all the while."

When his assailants, weary with tormenting him, left Father Bapst amid the mud, rain, and darkness, he dragged himself alone to the house of his host, and spent a long time in cleansing himself from the filth, tar, and feathers with which he had been covered. In order to calm his moral and physical sufferings, Mr. Kent pressed him to take some food, or at least a drink; but it was past midnight, and the heroic priest, who had come to celebrate Mass on Sunday, preferred to bear the burning thirst rather than break his fast. "Sitio," said his Divine Master. Father Bapst spent the rest of the night sleepless, in the most violent nervous agitation, but in the morning his duties as a pastor enabled him to surmount his suffering, and at the usual hour he celebrated Mass before the horror-stricken Catholics of Ellsworth.†

The outrage excited general indignation throughout the United States, and though the grand jury refused to prosecute the well-known authors of this horrid wrong, the Know-Nothings generally felt that they had gone too far. The malefactors had robbed Father Bapst of his watch and purse. The Protestants of Bangor made up a subscription to offer the Jesuit a beautiful gold

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* One at all events assumed the person of the arch-fiend, exclaiming: "So we treated Jesus Christ."

† Father John Bapst was born at La Roche, canton of Fribourg, in 1815, and was brought up at the Jesuit College in that city. There too he entered the Society of Jesus, and remained till 1848, when he was sent to Maine. He was at first employed on the Indian missions, and then stationed at Bangor.

watch, and accompanied the present with an address, in which they eloquently protested against the conduct of the people of Ellsworth.

Some months after, on the 12th of May, 1855, another Jesuit, Father F. Nashon, was assaulted near Mobile and violently beaten; and he was told that he should meet a similar treatment as often as he should attempt to go and say Mass in the village of Dog River Factory.

We do not make the leaders of the Know-Nothing party responsible for all the crimes of which we have only given those of the blackest dye. But when men preach fanaticism, we cannot be astonished at their exciting such hatred; if the wind is sown, the whirlwind must be reaped. Ere long the rapid development of their secret organization enabled the plotters to think that legal means would suffice to check the onward march of Catholicity. The elections of November, 1854, had sent to the State Assemblies many members of the new party. Their influence was immediately felt, and in the month of March, 1855, the New York Legislature enacted, as we have elsewhere shown, that every legacy or donation for pious or charitable uses should be null unless made to a body of trustees, and in other ways embarrassing the Catholic bishops and clergy in carrying out the discipline of the Church. In some cases the State absolutely confiscated the property, unless the Catholics would submit to be Protestantized to suit the caprice of a Calvinist legislature.

On its side, the Legislature of Massachusetts, which was made up to a considerable extent of Protestant ministers, appointed a committee to inspect the interior of the convents; but the infamous conduct of this committee, and the examinations to which it led, covered with opprobrium the instigators of this inquisitorial measure. In their visit to a house of Sisters of Notre Dame, at Roxbury, the members of the committee acted with the grossest indecency; in their excursion to Lowell, one of the commit-

tee was accompanied by a loose woman, whose expenses he charged to the State; and these very fair samples of Massachusetts guardians of public morals, going to see whether any disorders existed in Catholic convents, themselves gave every example of dishonesty and debauchery. The whole Know-Nothing party blushed at the dishonor they had drawn upon themselves, and to satisfy the public clamor expelled Mr. Hiss, one of their members, making him the scapegoat.

Early in June, 1855, a National Convention of Know-Nothings met at Philadelphia, and after stormy debates published its party profession of faith. This document abounds in common-places, such as telling us that offices are made for men, not men for offices. The following are the articles which concern Catholics:

"VIII. Resistance to the aggressive policy and corrupting tendencies of the Roman Catholic Church in our country by the advancement to all political stations—executive, legislative, judicial, or diplomatic—of those only who do not hold civil allegiance, directly or indirectly, to any foreign power, whether ecclesiastical or civil, and who are Americans by birth, education, and training—thus fulfilling the maxim, 'Americans only shall govern America.' The protection of all citizens in the legal and proper exercise of their civil and religious rights and privileges; the maintenance of the right of every man to full, unrestrained, and peaceful enjoyment of his own religious opinions and worship, and a jealous resistance to all attempts by any sect, denomination, or church to obtain an ascendency over any other in the State, by means of any special privileges or exemptions, by any political combination of its members, or by a division of their civil allegiance with any foreign power, potentate, or ecclesiastic.

"XI. The education of the youth of our country in schools provided by the State, which schools shall be common to all, without distinction of creed or party, and free from any influence or direction of a denominational or partisan character. And in-

asmuch as Christianity, by the constitutions of nearly all the States, by the decisions of the most eminent judicial authorities, and by the consent of the people of America, is considered an element of our political system, and as the Holy Bible is at once the source of Christianity and the depository and fountain of all civil and religious freedom, we oppose every attempt to exclude it from the schools thus established in the States."

The articles may be resumed in these two words: "In the name of unfettered liberty of worship, Catholics shall be excluded from all employments and their children shall be compelled to frequent schools where every effort shall be used to make them Protestants." All understand that the Know-Nothings do not believe that the Pope in any way requires the obedience of the Catholics of the United States in matters of state. But this conspiracy would not dare to doom any class of citizens to civil incapacity, if it could not by some pretext treat them as subjects of a foreign power. On this plea Catholics are adjudged to be royalists, whose participation in the public offices would compromise the safety of the Republic; and every measure of hostility against them, far from being a violation of the Constitution, becomes a meritorious action in defence of liberty! On such principles, the votary of the most degraded sect may make laws for the Republic; the impostor prophet of the Mormons may be elected President and transfer his seraglio to Washington, but the most virtuous Catholic cannot drive a hack.

The article relative to education presents no less contradiction than that which begins by excluding Catholics from office, and closes by promising to protect all citizens in their civil and religious rights. They wish to compel all children to frequent the public schools; they declare that these shall have no religious character, and yet they insist on having read there, what is called and is, the Protestant version of the Bible, a version rejected by Catholics as mutilated and corrupt. They wish to cast the rising

generations in the mould of the State; they hope to make Protestants, but in fact they rear infidels.

This solicitude for the Bible, this enthusiasm for public schools, this pretended dread of the usurpations of Rome, had been, as we have seen, the pretext of the native movement of 1844; and to complete the resemblance of the two epochs, the Louisville riots are a companion-picture to those of Philadelphia. Already had the St. Louis elections of 1854, closed by a slaughter of adopted citizens; but the events at Louisville were still more deplorable. On the 6th of August, 1855, at the occasion of the elections, the Know-Nothings rushed on the Catholics, many houses were burned or pillaged, more than twenty persons perished, some in the flames, others beneath the murderous hand of the assassin, who spared not even women or children. By insinuations worse than open calumny the party papers pretended that the Catholic clergy, and even the Bishop, excited the faithful to acts of violence. The mob advanced on the Cathedral, threatening to set it on fire, under pretence that the Catholics had amassed arms there. At this juncture Bishop Spalding confided the keys of his Cathedral to the Mayor, who was notoriously a Know-Nothing, and he, alarmed at the responsibility thrown upon him, calmed the rioters.

Such is the great anti-Catholic movement of 1855–6; and we see how fearfully the spirit of fanaticism has spread within the last thirty years, fanned by the pulpit and the press, joint instigators of religious hatred. The destruction of the Ursuline convent at Charlestown in 1834 was universally condemned; the culprits were arraigned and a trial conducted with considerable fairness, although the jury acquitted the offenders. In the Native movement ten years later, churches and private dwellings were destroyed at Philadelphia, but here too the city by making good the loss at least in part condemned the act, as it had sought by troops to quell the riot. But when after the lapse of another

decade, the feeling evinces itself by overt acts, it is not in one place, but in the whole length and breadth of the country; it is in the mob and the legislature; in the fire company and the militia; in the bar and the bench. The church destroyed, the priest a martyr, the Nuncio of His Holiness all but assassinated; the convent violated; the jury-box perjured to acquit the guilty; the legislature framing laws to seize the Catholic property; the general government officially insulting the first representative of the Holy See;—the picture is a sad but a true one. As the Sovereign Pontiff, who as the Bishop of all Catholic Bishops, feels for his persecuted spiritual children and cannot address the State governments which have no external existence as sovereign States, he well addresses to the general government of the United States, in the person of the President, a prayer for their relief. "Inasmuch as we have been intrusted by Divine commission with the care of the Lord's flock throughout the world, we cannot allow this opportunity to pass without earnestly entreating you to extend your protection to the Catholics inhabiting those regions, and to shield them at all times with your power and authority."

CONCLUSION.

Having thus brought to an end these desultory sketches of the rise and progress of the Catholic Church in the three original dioceses of Baltimore, Philadelphia, and New York, and the other Sees which have been formed from them since the creation of the latter, we cannot conclude without a retrospect on the field over which we have travelled, and a glance at the general progress of Catholicity in the United States.

In the portion planted by France and Spain the faith was coeval with the settlement, and Catholicity at St. Augustine, the Kennebec, the Chesapeake, and the Mississippi is ancient compared to the Protestantism around us. But those colonies were feeble, and form, absorbed into the Republic, but a slight element in the general mass. In the English colonies Catholicity had to struggle for existence; penal laws hung over the clergy, deprived the laity of civil rights, and even of social equality, reducing him to the rank of the negro slave. The Revolution began in a hatred of Catholicity, which tinged the early acts of Congress and gave some of the new constitutions the leprosy of religious intolerance, eventuated however in an anomalous state of affairs—a general government disavowing any interference in matters of religion, professing to treat all creeds on the same footing, and in our day actually making this a pretext for urging European States to do the same—and yet concurrent with it State governments having exclusive authority within their limits, some with State churches, others with disabling laws against the followers of certain doctrines, laws perpetuated to this day.

Still the impulse had been given; through the influence of Catholic France, Catholicity in America was free. In what formed the United States in 1783 there were in the Atlantic colonies, chiefly Maryland, Virginia, and Pennsylvania, about forty-five thousand Catholics; in the Northwest and in Illinois ten thousand more.* Louisiana, since admitted into the Union, had then a population of fifteen thousand;† Florida, Texas,‡ New Mexico, and California at least ten thousand more. The descendants of these widely separated Catholics form at the present day one portion of the faithful in the United States, and if they have multiplied in the same proportion as the rest of the people, must now be represented by 560,000.§

Another source of addition to the number of Catholics has been emigration, first from Ireland and latterly from Germany; it came slowly at first, but for some years became a tide unparalleled in history. The first Irish emigrants were chiefly Protestants, the later however Catholics, while the Germans are about equally divided. The churches in the North and East were at first almost composed of Irish Catholics; at this time they and their descendants form the mass of the faithful. Of the total immigration and its increase, one half, or 2,750,000, may be

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* Including Catholic Indians in Maine, New York, and Ohio.

† Gayarré.

‡ Texas in 1778, according to Father Morfi, contained 3103 souls.

§ Malthus supposes a people to quadruple by natural propagation in 90 years; but we know that in Canada 65,000 French in 1763 are now represented by over 700,000, which is more than decupling. But as the Americans are less prolific, we have taken seven as the medium, and this tallies exactly with the present population. The United States at the peace contained three millions, which septupled would give 21,000,000

Emigration has since given three and a half millions, but as this has been chiefly within the last twenty-five years, and more than that is needed to double, we will allow for its increase two millions, ... 5,500,000

Population of the United States in 1856 by this calculation, and in fact, ... 26,500,000

claimed as Catholic, which will give as the whole number of the children of the Church in the United States, about three and a half millions, which is the estimate actually formed by the illustrious Archbishop of New York in a recent lecture.*

This immigration came without its proportionate number of priests; many of the immigrants were ignorant, others careless, others in time ashamed of their religion, and as the lecture truly declares, "hundreds of thousands of the descendants of the Catholic immigrants have fallen away from their religion."

But while such a loss took place when churches and priests were few; when Catholic schools, academies, and colleges were unknown; when the Protestant poorhouse or asylum was the only refuge of the helpless Catholic, such is no longer the case, except in the densely crowded cities of the Atlantic shore. Still Catholicity lost many by these defections; and the calculations would show this strikingly, had not the loss of some been made up, as it ever is in God's providence, by the vocation of others. Just as at the Reformation,

"India repair'd half Europe's loss,"

so in the United States in many ways, by his duly appointed ministers, by the paths of learning and study, by the unconscious layman, nay even by the violence of the enemies of the Church, God in his mercy has brought many to the faith. These conversions, of which the remarkable ones alone are chronicled, have been and continue to be very numerous, few clergymen on the mission being deprived of the consolation of receiving some every year, and one great movement having, as we show, given to the cause of truth the noblest and purest of the clergy and laity of the Episcopal Church.

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* Present Condition and Prospects of the Catholic Church in the United States, delivered before the Young Catholic's Friend Society of Baltimore, January 17, 1856.

Such are the component parts of the Catholic body now blended into one harmonious whole.

And what has been its progress! From the time when Father Carroll as newly appointed bishop received petitions from his Indian children in Maine, the few Catholics at Boston and New York, the French at Cahokia, down to our day, when seven archbishops and thirty-five bishops govern the wide-spread Church, when in two thousand churches and stations the holy sacrifice is regularly offered, and almost every existing religious order in the Church has communities here ministering to the soul and body, nursing vocations to the sanctuary and cloister amid a people absorbed above all others in the cares and turmoil of life.

Catholicity in America has its literature, its organs, whose power is felt, felt so much that it is all on the part of the Protestants carefully avoided. In every department their power is acknowledged: Brownson, a philosopher of extraordinary ability, has for years in his Review handled every question of vital interest with skilful learning and the depth of genius; Archbishops Kenrick and Hughes, Bishops England, Spalding, and O'Connor, amid their laborious duties have defended the Catholic cause, and given to Catholic doctrines that lucid explanation which leaves the maligner no ground for a pretext of ignorance; while the Rev. Doctors White and Pise in periodicals, and the talented converts McMasters, Huntington, Major, Rosecrantz, and Chandler in the editorial chair, have given the Catholics able organs to refute the calumnies daily raised against them, and to expose mendacity to the world. All these too, and others whose names might be added, by lectures in various parts of the country give solid instruction and pleasing entertainment, which is evidently appreciated.

A culminating point seems to have arrived. The great immigration has ceased for a time, and that time is precious to organ-

ize and form the Catholic congregations already existing, and see that the body now sustain none of the losses which poverty formerly made unavoidable.

"What then," asks the illustrious Archbishop of New York, "what is the prospect with regard to the Catholic religion? The prospect is, that it is going on increasing by the medium of Catholics born in this country. The prospect with superior advantages, and the benefits of instruction in almost every part of the country, and the presence of priests looking to spiritual interests, is that Catholics will instil into their descendants the knowledge of their religion, and the lessons of virtue which they have received, and which they prize more than life. And this religion will extend, not by miraculous means, but will hold its own from the moment that immigration diminishes. It will not lapse and fall away into indifference, much less into infidelity."

APPENDIX.

APPENDIX.

I.

BULL OF HIS HOLINESS POPE PIUS VI., CONSTITUTING THE NEW SEE OF BALTIMORE.*

FOR THE PERPETUAL MEMORY OF THE THING.

When, from the eminence of our apostolical station, we bend our attention to the different regions of the earth, in order to fulfil, to the utmost extent of our power, the duty which our Lord has imposed upon our unworthiness, of ruling and feeding his flock; our care and solicitude are particularly engaged, that the faithful of Christ, who, dispersed through various provinces, are united with us by Catholic communion, may be governed by their proper pastors, and diligently instructed by them in the discipline of evangelical life and doctrine. For it is our principle, that they, who relying on the Divine assistance, have regulated their lives and manners, agreeably to the precepts of Christian wisdom, ought so to command their own passions, as to promote, by the pursuit of justice, their own and their neighbor's spiritual advantage; and that they, who have received from their bishops, and, by checking the intemperance of self-wisdom, have steadily adhered to the heavenly doctrine delivered by Christ to the Catholic Church, should not be carried away by every wind of doctrine; but, grounded on the authority of Divine revelation, should reject the new and varying doctrines of men, which endanger the tranquillity of government—and rest in the unchangeable faith of the Catholic Church. For in the present degeneracy of corrupt manners, into which human nature, ever resisting the sweet yoke of Christ, is hurried, and in the pride of talents and knowledge, which disdains to submit the opinions and dreams of men to the evangelical truth delivered by Jesus Christ, support must be given by that heavenly authority, which is intrusted to the Catholic Church, as to a steady pillar and solid foundation, which shall never fail, that from her voice and instructions, mankind may learn the objects of their faith and the rules of their conduct, not only for the obtaining of eternal salvation, but also for the regulation of this life

* From the Short Account of the establishment of the new See of Baltimore, in Maryland, and of consecrating the Rt. Rev. John Carroll first Bishop thereof. Philadelphia. 1791, page 11.

and the maintaining of concord in the society of this earthly city. Now this charge of teaching and ruling, first given to the apostles, and especially to St. Peter, the prince of the apostles, on whom alone the Church is built, and to whom our Lord and Redeemer intrusted the feeding of his lambs and of his sheep, has been derived, in due order of succession, to Bishops, and especially to the Roman Pontiffs, successors of St. Peter and heirs of his power and dignity, that thereby it might be made evident, that the gates of hell can never prevail against the Church, and that the Divine Founder of it will ever assist it to the consummation of ages, so that neither in the depravity of morals, nor in the fluctuation of novel opinions, the episcopal succession shall ever fail, or the bark of Peter be sunk. Wherefore it having reached our ears, that in the flourishing commonwealth of the Thirteen American States, many faithful Christians, united in communion with the chair of Peter, in which the centre of Catholic unity is fixed, and governed in their spiritual concerns by their own priests having care of souls, earnestly desire that a Bishop may be appointed over them, to exercise the functions of episcopal order, to feed them more largely with the food of salutary doctrine, and to guard more carefully that portion of the Catholic flock; we willingly embraced this opportunity, which the grace of Almighty God has afforded us, to provide those distant regions with the comfort and ministry of a Catholic Bishop. And that this might be effected more successfully and according to the rules of the sacred canons, we commissioned our venerable brethren, the Cardinals of the Holy Roman Church, directors of the Congregation *de propaganda fide*, to manage this business with the greatest care, and to make a report to us. It was therefore appointed by their decree, approved by us, and published the twelfth day of July, of the last year, that the priests who lawfully exercise the sacred ministry, and have care of souls, in the United States of America, should be empowered to advise together, and to determine, first, in what town the episcopal See ought to be erected; and next, who of the aforesaid priests appeared the most worthy and proper to be promoted to this important charge, whom we, for this first time only, and by special grace, permitted the said priests to elect and to present to this apostolical See. In obedience to this decree, the aforesaid priests, exercising the cure of souls, in the United States of America, unanimously agreed, that a Bishop with ordinary jurisdiction ought to be established in the town of Baltimore; because this town, situate in Maryland, which province the greater part of the priests and of the faithful inhabit, appeared the most conveniently placed for intercourse with the other States, and because from this province Catholic religion and faith had been propagated into the others. And at the time appointed for the election, they being assembled together, the sacrifice of holy mass being celebrated, and the grace and assistance of the Holy Ghost being implored, the votes of all present were taken, and of twenty-six priests who were assembled, twenty-four gave their votes for our beloved son John Carroll, whom they judged the most proper to support the burden of episcopacy; and sent an authentic instrument of the whole transaction to the aforesaid Congregation of Cardinals. Now all things being maturely weighed and considered in this Congregation, it was

easily agreed, that the interests and increase of Catholic religion would be greatly promoted, if an episcopal See were erected at Baltimore, and the said John Carroll were appointed the Bishop of it. We, therefore (to whom this opinion has been reported by our beloved son, Cardinal Antonelli, prefect of the said Congregation, having nothing more at heart, than to insure success to whatever tends to the propagation of true religion and to the honor and increase of the Catholic Church), by the plenitude of our apostolical power, and by the tenor of these presents, do establish and erect the aforesaid town of Baltimore into an episcopal See forever, for one Bishop to be chosen by us in all future vacancies; and we therefore, by the apostolical authority aforesaid, do allow, grant, and permit to the Bishop of the said city, and to his successors in all future times, to exercise episcopal power and jurisdiction, and to hold and enjoy all and every right and privilege of order and jurisdiction, and of every other episcopal function, which Bishops, constituted in other places, are empowered to hold and enjoy in their respective churches, cities, and dioceses, by right, custom, or by other means, by general privileges, graces, indults, and apostolical dispensations, together with all pre-eminences, honors, immunities, graces, and favors, which other Cathedral Churches, by right or custom, or in any other sort, have, hold, and enjoy. We moreover decree and declare the said episcopal See, thus erected, to be subject or suffragan to no metropolitan right or jurisdiction, but to be forever subject immediately to us and to our successors the Roman Pontiffs, and to this apostolical See. And till another opportunity shall be presented to us, of establishing other Catholic Bishops in the United States of America, and till other dispositions shall be made by this apostolical See, we declare, by our apostolical authority, all the faithful of Christ, living in Catholic communion, as well ecclesiastics as seculars, and all the clergy and people dwelling in the aforesaid United States of America, though hitherto they may have been subject to other Bishops of other dioceses, to be henceforward subject to the Bishop of Baltimore in all future times: and to this Bishop, and to his successors, we impart power to curb and check, without appeal, all persons who may contradict or oppose their orders; to visit personally or by deputies all Catholic churches; to remove abuses; to correct the manners of the faithful; and to perform all things, which other Bishops in their respective dioceses are accustomed to do and perform, saving in all things our own authority, and that of this apostolical See. And, whereas, by special grant, and for this first time only, we have allowed the priests, exercising the cure of souls in the United States of America, to elect a person to be appointed Bishop by us, and almost all their votes have been given to our beloved son, John Carroll, Priest; we being otherwise certified of his faith, prudence, piety, and zeal, forasmuch as by our mandate he hath during the late years directed the spiritual government of souls, do therefore, by the plenitude of our authority, declare, create, appoint, and constitute the said John Carroll, Bishop and pastor of the said church of Baltimore, granting to him the faculty of receiving the rite of consecration from any Catholic Bishop holding communion with the apostolical See, assisted by two ecclesiastics, vested with some dignity, in case that two Bishops cannot

be had, first having taken the usual oath, according to the Roman Pontifical. And we commission the said Bishop elect, to erect a church in the said city of Baltimore, in form of a Cathedral church, inasmuch as the times and circumstances may allow, to institute a body of clergy deputed to Divine worship, and to the service of the said church, and moreover to establish an episcopal seminary either in the same city or elsewhere, as he shall judge most expedient, to administer ecclesiastical incomes, and to execute all other things, which he shall think in the Lord to be expedient for the increase of Catholic faith and the augmentation of the worship and splendor of the new-erected church. We moreover enjoin the said Bishop to obey the injunctions of our venerable brethren, the cardinals directors of the sacred congregation *de propaganda fide*, to transmit to them, at proper times, a relation of his visitation of his church, and to inform them of all things which he shall judge to be useful to the spiritual good and salvation of the flock trusted to his charge. We therefore decree, that these our letters are and ever shall be firm, valid, and efficacious, and shall obtain their full and entire effect, and be observed inviolably by all persons whom it now doth or hereafter may concern; and that all judges, ordinary and delegated, even auditors of causes of the sacred apostolical palace, and cardinals of the Holy Roman Church, must thus judge and define, depriving all and each of them of all power and authority to judge or interpret in any other manner, and declaring all to be null and void, if any one, by any authority, should presume, either knowingly or unknowingly, to attempt any thing contrary thereunto. Notwithstanding all apostolical, general, or special constitutions and ordinations, published in universal, provincial, and synodical councils, and all things contrary whatsoever.

Given at Rome, at St. Mary Major, under the Fisherman's Ring (Seal), the 6th day of November, 1789, and in the 15th year of our Pontificate.

DUPLICATE.

[L. S.]

R. CARD. BRASCHI ONESTI

II.

MEMBERS OF THE SYNOD OF 1791—FATHERS OF THE PROVINCIAL AND PLENARY COUNCILS.

NOTES ON THE MEMBERS OF THE SYNOD OF 1791.

James Pellentz, S. J., V. G. for the whole diocese, born in Germany, January 19, 1727, professed in 1756.

James Frambach, S. J., born in Germany, January 6, 1723, professed in 1760, died August, 1795.

Robert Molyneux, S. J., V. G. of the Southern District, born at Fornby, Lan-

cashire, June 24, 1738, professed November, 1757, died at Georgetown, December 9, 1808.

Francis Anthony Fleming, V. G. of the Northern District.

Francis Charles Nagot, President of the Seminary of St. Sulpice.

John Ashton, S. J., born in Maryland, May 24, 1743, first on the mission in Yorkshire, died in 1814.

Leonard Neale, S. J.

Charles Sewall, S. J., born in Maryland, July 4, 1744, sent to St. Omers in 1758, entered the Society of Jesus in 1764, died November 10, 1806.

Sylvester Boarman, born in Maryland, entered the Society in 1762. "Without much pretension to talents, he showed himself a diligent and precious missionary in his native land, where God called him to Himself in 1797."

William Elling.

James Vanhutffel.

Robert Plunket, S. J., born in England, April 23, 1752, entered the Society in 1769, died in Maryland, in 1815.

Nicholas Cerfoumont.

Francis Beeston.

Lawrence (or Aloysius) Gressel, S. J., died 1793.

Joseph Eden.

Louis Cæsar Delavau, Canon of Tours.

John Tessier.

Anthony Garnier.

John Bolton, S. J., born October 22, 1742, entered the Society in 1761, sent soon after to Maryland, Pastor of St. Joseph's, Philadelphia, in 1791, died September 9, 1807.

John Thayer, pastor of Boston, died at Limerick, February 5, 1815.

First Provincial Council of Baltimore.

The theologians were—

Seminary.—1. Rev. Louis Deluol, S. S. S. Arrived in 1817; Professor of Philosophy and Theology, and Superior; returned to France in November, 1849.

2. Rev. Edward Damphoux, S. S. S., Chaplain of the Carmelites in 1856.

Theologians of Bishop of Bardstown—Rev. F. P. Kenrick, now Archbishop of Baltimore.

" " *Charleston*—Rev. S. Bruté, died in 1839, Bishop of Vincennes.

" " *Cincinnati*—Rev. Mr. De Barth, died in 1844.

" " *St. Louis*—Rev. Aug. Jeanjean.

" " *Boston*—Rev. Anthony Blanc, now Archbishop of New Orleans.

" *Administrator of Philadelphia*—Rev. Michael Wheeler.

Master of Ceremonies—Rev. John Chanche, died in 1832, Bishop of Natchez.

SECOND COUNCIL OF BALTIMORE (1833). See p. 131-2.

THIRD COUNCIL OF BALTIMORE (1837).

List of the Fathers, Theologians, and Officers of the Council.

Baltimore.....Most Rev. S. Eccleston, Archbishop.
Rev. John J. Clanche, and Rev. Peter Schreiber, Theologians.
St. Louis.....Right Rev. Joseph Rosati, Bishop.
Rev. Regis Loizel, Theologian.
Boston.....Right Rev. B. J. Fenwick, Bishop.
Rev. Th. J. Mulledy, S. J., Theologian.
Philadelphia.....Right Rev. F. P. Kenrick, Bishop of Arath.
Rev. L. de Barth, Theologian.
Cincinnati.....Right Rev. J. B. Purcell, Bishop.
Rev. S. T. Badin, Theologian.
Bardstown.....Right Rev. Ign. Chabrat, Bishop of Balin, Coadjutor.
Rev. I. A. Reynolds, Theologian.
Right Rev. John England.
Charleston.....Right Rev. William Clancey, Bishop of Orien, Coadjutor.
Rev. John Hughes, Theologian.
Vincennes.....Right Rev. S. G. Bruté, Bishop.
Rev. P. R. Kenrick, Theologian.
New Orleans.....Right Rev. Ant. Blanc, Bishop.
Rev. Aug. Verot, Theologian.
New York.....Rev. Felix Varela, V. G., Procurator.
Rev. T. W. McSherry, Superior of the Jesuits of Maryland.
Rev. S. J. Verhœgen, S. J., Superior of the Jesuits of Missouri.
Rev. L. R. Deluol, Second Promotor.
Rev. Edward Damphoux, Secretary.
Rev. C. J. White, Assistant Secretary.
Rev. Fr. Shaume, and Rev. H. Griffin, Masters of Ceremonies.
Rev. John Randanne, and Rev. P. Fredet, Cantors.
Right Rev. John Dubois, Bishop of New York. Se Excusatum haberi rogavit.

FOURTH COUNCIL OF BALTIMORE 1840).

Fathers, Theologians, and Officers of the Council.

Baltimore.....Most Rev. S. Eccleston, Archbishop.
Rev. L. R. Deluol, Rev. J. J. Chanche, and Rev. N. Kerney, Theologians.

Bardstown.....Right Rev. B. Flaget, Bishop.
Rev. S. Chazelle, S. J., Theologian.
Charleston.....Right Rev. J. England, Bishop.
Rev. J. Power, and Rev. D. J. Barry, Theologians.
St. Louis.....Right Rev. J. Rosati, Bishop.
Rev. J. Lutz, Theologian.
Boston.....Right Rev. B. J. Fenwick, Bishop.
Rev. H. B. Coskery, Theologian.
Mobile.....Right Rev. M. Portier, Bishop.
Philadelphia.....Right Rev. F. P. Kenrick, Administrator.
Rev. M. O'Connor, Theologian.
Cincinnati.....Right Rev. J. B. Purcell, Bishop.
Rev. J. McElroy, S. J., Theologian.
New Orleans.....Right Rev. A. Blanc, Bishop.
Rev. J. Bouillier, C. M., Theologian.
Dubuque.....Right Rev. M. Loras, Bishop.
Rev. S. Raymond, Theologian.
Nashville.....Right Rev. R. P. Miles, Bishop.
Rev. B. Bayer, Theologian.
Vincennes.....Right Rev. C. R. L. de la Hailandière, Bishop.

Rev. P. P. Lefevere, Theologian.
Right Rev. C. A. M. J. de Forbin Janson, Bishop of Nancy (France).
Rev. V. Badin, Theologian.
Rev. C. P. Montgomery, Procurator of the Dominicans.
Rev. J. Frost, Superior of the Redemptorists.
Rev. P. Moriarty, Superior of the Hermits of St. Augustine.

Rev. J. B. L. E. Damphoux, and Rev. C. S. White, Secretaries.
Rev. F. Lhomme, and Rev. J. B. Donelan, Masters of Ceremonies.
Rev. J. B. Randanne, and Rev. P. Fredet, Cantors.

Fifth Council of Baltimore (1843).

Fathers, Theologians, and Officers of the Council.

Baltimore.....Most Rev. S. Eccleston, Archbishop.
Rev. G. Raymond, S. T. D., Rev. P. S. Schreiber, and Rev. J. Foy, C. S. R., Theologians.
Boston.....Right Rev. B. J. Fenwick, Bishop.
H. B. Coskery, Theologian.
Mobile.....Right Rev. M. Portier, Bishop.
T. Hickey and C. Rampon, Theologians.

Philadelphia .....Right Rev. F. P. Kenrick, Bishop.
Rev. Th. Heyden, Theologian.
Cincinnati.....Right Rev. J. B. Purcell, Bishop.
Rev. T. Henni, Theologian.
Louisville.....Right Rev. G. J. Chabrat, Coadjutor.
Rev. J. B. Randanne, Theologian.
New Orleans .....Right Rev. A. Blanc, Bishop.
Rev. A. Verot, Theologian.
Dubuque.....Right Rev. M. Loras, Bishop.
Rev. S. Mazzuchelli, O. P., Theologian.
New York.....Right Rev. J. Hughes, Bishop.
Rev. A. Penco, C. M., Theologian.
Nashville.....Right Rev. R. P. Miles, Bishop.
Rev. E. H. Pozzo, O. P., Theologian.
Vincennes .....Right Rev. de la Hailandière, Bishop.
Rev. T. S. Donaghoe, Theologian.
Natchez.....Right Rev. J. J. Chanche, Bishop.
Rev. J. Lancaster, Theologian.
Richmond .....Right Rev. R. C. Whelan, Bishop.
Rev. S. Ryder, S. J., Theologian.
Detroit.....Right Rev. P. P. Lefevere, Administrator.
Rev. C. Hammer, Theologian.
St. Louis.....Right Rev. P. R. Kenrick, Coadjutor.
Rev. S. B. Tornatore, C. M., Theologian.
Texas .....Right Rev. J. M. Odin, Vicar-apostolic.
Rev. J. B. Gildea, Theologian.
Charleston .....Rev. R. S. Baker, Vicar-general, Administrator.

Rev. P. Lynch, S. T. D., Theologian.
Rev. L. R. Deluol, S. T. D., Superior of St. Sulpice.
Rev. J. Timon, Superior of the Congregation of the Mission.
Rev. P. J. Verhœgen, S. J., Provincial of Missouri.
Rev. P. Moriarty, Com.-general of the Hermits of St. Augustine.

Rev. J. B. Damphoux, and Rev. C. I. White, Secretaries.
Rev. F. Lhomme, Master of Ceremonies.
Rev. T. Foley, and Rev. O. Jenkins, Assistants.
Rev. W. Blenkinroy, and Rev. G. D. Parsons, Cantors.

Sixth Council of Baltimore (1846).

Fathers, Theologians, and Officers of the Council.

Baltimore.....Most Rev. Samuel Eccleston, Archbishop.
Rev. Gilb. Raymond, S. T. D., Rev. H. B. Coskery, and Rev. C. I. White, Theologians.

Mobile.....Right Rev. M. Portier, Bishop.
Rev. A. T. Elder, Theologian.
Philadelphia.....Right Rev. F. P. Kenrick, Bishop.
Rev. J. B. Tornatore, Theologian.
Cincinnati.....Right Rev. J. B. Purcell, Bishop.
Rev. E. T. Collins, Theologian.
Louisville.....Right Rev. G. J. Chabrat, Coadjutor.
Rev. M. J. Spalding, S. T. D., Theologian.
New Orleans.....Right Rev. A. Blanc, Bishop.
Rev. A. Verot, Theologian,
Dubuque..... ..Right Rev. M. Loras, Bishop.
Rev. M. McAlcer, Theologian.
New York.....Right Rev. J. Hughes, Bishop.
Right Rev. J. McCloskey, Coadjutor.
Rev. F. Varela and Rev. J. McCaffrey, Theologians.
Nashville.....Right Rev. R. P. Miler, Bishop.
Rev. C. J. Carter, Theologian.
Vincennes.....Right Rev. de la Hailandière, Bishop.
Rev. J. B. Randanne, Theologian.
Natchez.....Right Rev. J. J. Chanche, Bishop.
Rev. J. B. Saint Germain, Theologian.
Richmond.....Right Rev. R. V. Whelan, Bishop.
Rev. H. Tappert, C. SS. R., Theologian.
Detroit.....Right Rev. P. P. Lefevere, Administrator.
Rev. C. C. Pise, Theologian.
St. Louis.....Right Rev. P. R. Kenrick, Bishop.
Rev. J. Melehef, Theologian.
Texas.....Right Rev. J. M. Odin, Vicar-apostolic.
Rev. J. Dolan, Theologian.
Pittsburg.....Right Rev. M. O'Connor, Bishop.
Rev. T. Heyden, Theologian.
Little Rock.....Right Rev. A. Byrno, Bishop.
Rev. J. Corry, Theologian.
Chicago.....Right Rev. W. Quarter, Bishop.
Rev. O. L. Jenkins, Theologian.
Hartford.....Right Rev. W. Tyler, Bishop.
Rev. E. McColgan, Theologian.
Charleston.....Right Rev. I. A. Reynolds, Bishop.
Rev. J. Barry, Theologian.
Milwaukie.....Right Rev. J. Henni, Bishop.
Rev. T. Hiekey, Theologian.
Boston.....Right Rev. J. B. Fitzpatrick, Coadjutor.
Rev. J. V. Quiblier, Theologian.

Rev. R. L. Deluol, Rector of St. Mary's Seminary.
Rev. J. Timon, Superior of the Congregation of the Mission.

Rev. P. Czackert, Superior of the Congregation of the Most Holy Redeemer.
Rev. G. A. Wilson, Prov'l of the Order of St. Dominic.
Rev. P. J. Verhœgen, S. J., Provincial of the Jesuits for Maryland.
Rev. J. O. Vandevelde, S. J., Vice-provincial of the Jesuits of Missouri.

Rev. J. B. Damphoux and Rev. F. Lhomme, Secretaries.
Rev. F. Lhomme, Master of Ceremonies.
Rev. W. D. Parsons, Cantor.

Seventh Council of Baltimore (1849).

Fathers, Theologians, and Officers of the Council.

Baltimore.....Most Rev. S. Eceleston, Archbishop.
Rev. S. Raymond, Rev. C. I. White, and Rev. H. B. Coskery, Theologians.
St. Louis.....Most Rev. P. R. Kenrick, Archbishop.
Rev. S. A. Paris and Rev. Th. Foley, Theologians.
Mobile.....Right Rev. M. Portier, Bishop.
Rev. J. M. Portier, Theologian.
Philadelphia.....Right Rev. S. P. Kenrick, Bishop.
Rev. T. Amat, C. M., Theologian.
Cincinnati.....Right Rev. J. B. Purcell, Bishop.
Rev. J. F. Wood and Rev. W. Untertheiner, O. P. M., Theologians.
New Orleans.....Right Rev. A. Blanc, Bishop.
Rev. A. Rouquette and Rev. J. McCaffrey, Theologians
Dubuque.....Right Rev. M. Loras, Bishop.
Rev. A. Pelamourgues, Theologian.
New York.....Right Rev. J. Hughes, Bishop.
Rev. J. Loughlin and Rev. J. Raffeiner, Theologians.
Nashville.....Right Rev. R. P. Miles, Bishop.
Rev. J. P. Donelan, Theologian.
Natchez.....Right Rev. J. J. Chanche, Bishop.
Rev. J. Hickey, Theologian.
Richmond.....Right Rev. R. V. Whelan, Bishop.
Rev. T. O'Brien, Theologian.
Detroit.....Right Rev. P. P. Lefevere, Administrator.
Rev. P. Kindekens, Theologian.
Galveston.....Right Rev. J. M. Odin, Bishop.
Rev. A. Verot, Theologian.
Pittsburg.....Right Rev. M. O'Connor, Bishop.
Rev. J. O'Connor, Theologian.

Albany .....Right Rev. J. McCloskey, Bishop.
Rev. J. J. Conroy, Theologian.
Hartford.....Right Rev. W. Tyler, Bishop.
Rev. J. Fitton, Theologian.
Charleston .....Right Rev. I. A. Reynolds, Bishop.
Rev. J. Ryder, S. J., Theologian.
Milwaukie .....Right Rev. J. M. Henni, Bishop.
Rev. M. Heiss, Theologian.
Boston.....Right Rev. J. B. Fitzpatrick, Bishop.
Rev. T. Connolly, Theologian.
Cleveland .....Right Rev. A. Rappe, Bishop.
Rev. T. B. Randanne, Theologian.
Buffalo .....Right Rev. J. Timon, Bishop.
Rev. B. O'Reilly, Theologian.
Louisville .....Right Rev. M. J. Spalding, Coadjutor.
Rev. W. Elder, Theologian.
Vincennes.....Right Rev. M. de St. Palais, Bishop.
Rev. J. Corbe, Theologian.
Chicago.....Right Rev. J. O. Vandevelde, Bishop.
Rev. C. C. Pise, Theologian.

The Right Rev. A. Byrne, Bishop of Little Rock, was not present at the Council, but his Theologian, Rev. W. Starrs, was.

Rev. L. R. Deluol, Rector of St. Mary's Seminary.
Rev. M. Maller, Superior of the Congregation of the Mission.
Rev. B. Wimmer, Superior of the Order of St. Benedict.
Rev. J. S. Alemany, Provincial of the Order of St. Dominic.
Rev. J. P. O'Dwyer, Comm. General of the Hermits of St. Augustine.
Rev. J. Brocard, Provincial of the Jesuits of Maryland.
Rev. J. A. Elet, Vic. Prov. of the Jesuits of Missouri.
Rev. C. Boulanger, Superior of the Jesuits of New York.
Rev. B. Hafkenscheid, Provincial of the Congregation of the Holy Redeemer.

Rev. J. B. Damphoux and Rev. F. Lhomme, Secretaries.
Rev. F. Lhomme and Rev. F. E. Boyle, Masters of Ceremonies.
Rev. L. Gillet, O. SS. R., and Rev. W. D. Parsons, Cantors.

Plenary Council of Baltimore (1852).

Fathers, Theologians, and Officers of the Council.

Baltimore.....Most Rev. F. P. Kenrick, Archbishop, Delegate of the Holy See.
Rev. H. B. Coskery, V. G., Rev. C. I. White, S. T. D., and Rev. Aug. Verot, S. S. S., Theologians.

Oregon.....Most Rev. F. N. Blanchet, Archbishop.
Rev. J. Hiekey and Rev. A. J. Elder, Theologians.

St. Louis.....Most Rev. P. R. Kenrick, Archbishop.
Rev. A. O'Regan and Rev. G. O. Oertlieb, Theologians.

New Orleans.....Most Rev. A. Blanc, Archbishop.
Rev. N. Perché and Rev. J. Dolan, Theologians.

New York.....Most Rev. J. Hughes, Archbishop.
Rev. J. Loughlin, V. G., and Rev. J. R. Bailey, Theol.

Cincinnati.....Most Rev. J. B. Purcell, Archbishop
Rev. J. Ferneding, V. G., and Rev. J. M. Yonng, Theo.

Mobile.....Right Rov. M. Portier, Bishop.
Rev. J. J. Mullon, Theologian.

Dubuque.....Right Rev. M. Loras, Bishop.
Very Rev. A. Pelamourgnes, V. G., Theologian.

Nashville.....Right Rev. R. P. Miles, Bishop.
Rev. L. Obermeyer and Rev. J. B. Byrne, Theologians.

Natchez.....Right Rev. J. J. Chanche, Bishop.
Rev. J. Fitton, Theologian.

Wheeling.....Right Rev. R. V. Whelan, Bishop.
Rev. H. P. Gallagher, Theologian.

Detroit.....Right Rev. P. P. Lefevere, Administrator.
Very Rev. P. Kinderkens, V. G., Theologian.

Galveston.....Right Rev. J. M. Odin, Bishop.
Rev. E. Quigley, Theologian.

Pittsburg.....Right Rev. M. O'Connor, Bishop.
Rev. E. F. Garland and Rev. A. T. Peyton, Theologians.

Little Rock.....Right Rev. A. Byrne, Bishop.
Rev. P. Behan, Theologian.

Albany.....Right Rev. J. McCloskey, Bishop.
Very Rev. J. J. Conroy, V. G., Theologian.

Charleston.....Right Rev. l. A. Reynolds, Bishop.
Rev. J. M. Forbes and Rev. S. Malone, Theologians.

Boston.....Right Rev. J. B. Fitzpatrick, Bishop.
Rev. D. Hearne, Theologian.

Cleveland.....Right Rev. A. Rappe, Bishop.
Very Rev. A. T. Caron, V. G., Theologian.

Buffalo.....Right Rev. J. Timon, Bishop.
Rev. W. O'Reilly, Theologian.

Louisville.....Right Rev. M. J. Spalding, Bishop.
Rev. C. J. Boeswald, Theologian.

Chicago.....Right Rev. J. O. Vandevelde, Bishop.
Very Rev. W. J. Quarter, V. G., Theologian.
Nesqualy..... Right Rev. A. M. A. Blanchet, Bishop.
Rev. R. Mullen, Theologian.
Monterey.....Right Rev. J. S. Allemany, Bishop.
Rev. T. Martin, O. P., Theologian.
Hartford.....Right Rev. B. O'Reilly, Bishop.
Rev. J. McElroy, S. J., Theologian.
Savannah.....Right Rev. F. X. Gartland, Bishop.
Rev. J. McCaffrey, S. T. D., Theologian.
Richmond.....Right Rev. J. McGill, Bishop.
Rev. L. de Gandarillas, Theologian.
New Mexico.....Right Rev. J. Lamy, Vicar-apostolic.
Rev. J. Truxillo, Theologian.
Indian Territory....Right Rev. J. B. Miège, Vicar-apostolic.
Rev. F. Burlando, C. M., Theologian.
Philadelphia.....Right Rev. J. N. Neuman, Bishop.
Very Rev. E. J. Sourin, V. G., Theologian.
Toronto (*Canada W.*).Right Rev. A. de Charbonnel, Bishop.

Right Rev. M. Eutropius, Abbot of St. Mary's of La Trappe.
Very Rev. P. E. Moriarty, S. T. D., Assist. General O. S. Aug., and Comm. General of the Order.
Very Rev. R. A. White, S. T. M., Visitor-general of the Order of St. Dominic.
Very Rev. B. Wimmer, Superior-general of the Order of St. Benedict.
Very Rev. W. Unterthiner, Sup'r of the Frères Minors.
Very Rev. J. Ashwander, S. J., Provincial of Maryland.
Very Rev. W. Murphy, S. J., Vic. Prov'l of Missouri.
Very Rev. C. Boulanger, S. J., Superior of the Mission of Canada and New York.
Very Rev. A. Jourdant, S. J., Superior of the Mission of New Orleans.
Very Rev. B. J. Hafkenscheid, Provincial of the Congregation of the Holy Redeemer.
Very Rev. M. Maller, Superior of the Congregation of the Mission, Director of the Sisters of Charity.
Very Rev. F. Lhomme, Society of St. Sulpice, Rector of St. Mary's.

Rev. E. L. Damphoux, Notary.
Very Rev. P. L. Lynch and Rev. T. Foley, Secretaries.
Rev. F. Burlando, C. M., Master of Ceremonies.
Very Rev. L. de Goesbriand, V. G., and Rev. J. Dougherty, Cantors.

III.

CERTIFICATE OF THE MARRIAGE OF JEROME BONAPARTE

(AS ENTERED IN THE HANDWRITING OF BISHOP CARROLL).

BALTIMORE, *December 24th*, 1803.

With license, I this day joined in holy matrimony, according to the rites of the holy Catholic Church, Jerome Bonaparte, brother of the First Consul of France, and Elizabeth Patterson, daughter of William Patterson, Esq., of the city of Baltimore, and his wife. ✠ JOHN, *Bishop of Baltimore.*

IV.

LIST OF PRIESTS ORDAINED IN THE DIOCESES OF BALTIMORE, PHILADELPHIA, NEW YORK, ALBANY, BUFFALO, BROOKLYN, AND NEWARK.

ORDINATIONS AT ST. MARY'S SEMINARY, BALTIMORE, AND GEORGETOWN.

	NAME.	PLACE OF STUDY.	WHEN ORDAINED.	BY WHOM.
1	Stephen Theodore Badin.....	Orleans, France...	May 25, 1793.	Achb'p Carroll.
2	Demetrius A. Gallitzin.....	St. Mary's Sem'y..	March 18, 1795.	"
3	John Floyd.....	"	Dec. 19, 1795.	"
4	John T. M. E. P. DeMondesir	Chartres, France..	Sept. 30, 1798.	"
5	William Mathews.....	St. Omer's Sem'y..	March 29, 1800.	"
6	Ignatius Baker Brooke... ..	Liege.....	March 21, 1801.	"
7	John Monncreau.....	Rieux, France.....	April 22, 1802.	"
8	Michael Cuddy.....	St. Mary's Sem'y..	May 14, 1803.	"
9	George M. de Perigny..	Blois, France.....	June 20, 1803.	"
10	William O'Brien	St. Mary's Sem'y..	April 11, 1808.	"
11	Francis Roloff.....	"	June 11, 1808.	"
12	John Spink, S. J,.....	Georgetown.....	"	Bishop Neale.
13	Leonard Edelin, S. J....	"	"	"
14	Enoch Fenwick, S. J...	"	"	"
15	BENEDICT FENWICK, S. J.	"	"	"
16	Michael Byrne.....	.....	Sept. 23, 1809.	Bishop Carroll.
17	James N. Joubert.	St. Mary's Sem'y..	Sept. 22, 1810.	"
18	Adam Marshall, S. J.....	Georgetown,.....	June 8, 1811.	Bishop Neale.
19	John Carey, S. J.....	France and Geo't'n	Dec., 1811.	"
20	Joseph Picot de Clorivière...	St. Mary's	Aug., 1812.	Bishop Carroll.
21	Joseph Harent.....	"	May 19, 1812.	"
22	James Redmond, S. J...	Georgetown	March 21, 1813.	Bishop Neale.
23	Edward Damphoux.....	France & St. Mary's	June 12, 1813.	Bishop Carroll.
24	John Moynihan.....	"	Aug. 7, 1813.	"
25	John Hickey.....	"	Sept. 24, 1814.	"
26	James Wallace, S. J.....	Georgetown	Nov. 17, 1814.	Bishop Neale.
27	Charles Bowling, S. J.....	"	June 18, 1815.	"
28	Roger Smith.....	St. Mary's	Aug. 2, 1815.	Bishop Carroll.
29	Joseph Gobert, S. J.....	Georgetown	Aug. 27, 1815.	Bishop Neale.
30	Patrick O'Connor.....	St. Mary's	Dec. 13, 1815.	Bishop Carroll
31	John Holland.....	"	Nov. 30, 1816.	Bishop Cheverr
32	John McElroy, S. J.....	Georgetown	May 31, 1817.	Archb'p Neale.
33	Roger Baxter, S. J.....	"	"	"
34	Nicholas Kenny.....	St. Mary's.....	March 13, 1818.	Abp. Maréchal.
35	—— Fairclough.....	.....	"	"
36	George Shenfelder.....	Mount St. Mary's..	Aug. 15, 1818.	"
37	Honoré X. Xaupi.....	St. Mary's Sem'y..	June 5, 1819.	"
38	JOHN CHANCHE.....	" ..	"	"
39	Timothy O'Brien.....	" ..	"	"

	NAME.	PLACE OF STUDY.	WHEN ORDAINED.	BY WHOM.
40	James Cummiskey	St. Mary's Sem'y	March 25, 1820,	Abp. Maréchal.
41	George D. Hogan	"	"	"
42	John Murphy, S. J.	Georgetown	July 23, 1820.	"
43	Henry Verhœgen, S. J.	"	"	"
44	Peter J. Timmermans, S. J.	"	"	"
45	Alexius Elder	St. Mary's Sem'y	Aug. 13, 1820.	"
46	Michael Whelan	"	"	"
47	Stephen Du Buisson, S. J.	Georgetown	Aug. 7, 1821.	"
48	Virgil H. Barber, S. J.	"	Dec. 3, 1822.	Bishop Cheverus.
49	Aloysius Mudd, S. J.	"	March 19, 1823.	Bishop Dubourg.
50	Peter Walsh, S. J.	"	May 23, 1823.	Abp. Maréchal.
51	John Smith, S. J.	"	"	"
52	Ignatius Reynolds	St. Mary's	Oct. 24, 1823.	"
53	Ferdinand Cosker	"	"	"
54	John Gerry	"	July 22, 1824.	"
55	Francis J. Vanhorsigh	"	"	"
56	Charles C. Pise		March 19, 1825.	"
57	Ignatius Combs, S. J.	Georgetown	March, 1825.	Bp. E. Fenwick.
58	Michael Dougherty	"	"	Jas. Whitefield.
59	Samuel Eccleston	St. Mary's	April 24, 1825.	Abp. Maréchal.
60	Matthew P. Deagle	"	Sept. 23, 1826.	"
61	George Fenwick, S. J.		Oct. 28, 1826.	Bp. Sommariva, of Modena.
62	James Hœrner	St. Mary's	Sept. 23, 1826.	Abp. Maréchal.
63	Anthony Kenny	"	Oct. 6, 1826.	"
64	John Larkin	"	Aug. 26, 1827.	"
65	Peter Schreiber	"	"	"
66	Thomas Finigan, S. J.	Georgetown	Sept. 25, 1827.	"
67	James Van de Velde, S. J.	"	"	"
68	James Neill, S. J.	"	Nov. 25, 1827.	Bb. E. Fenwick.
69	John Gildea	St. Mary's	March 25, 1829.	Abp Whitefield.
70	John Curtin		July 14, 1829.	"
71	Francis Jamison	St. Mary's	Sept. 5, 1829.	"
72	Francis Stillinger	Emmetsburg	Feb. 28, 1830.	"
73	Alexander Hitselberger	"	May 25, 1830.	"
74	Edward Night	St. Mary's	Aug. 31, 1830.	"
75	George Flaut		Oct. 2, 1830.	"
76	Henry Myers	St. Mary's	Sept. 3, 1831.	"
77	Eugene J. Pelissier		April 17, 1831.	"
78	John Hoskyns		Aug. 30, 1832.	"
79	Thomas Lilly, S. J.	Georgetown	June 1, 1833.	"
80	James Curley, S. J.		"	"
81	Bertrand Piot	St. Mary's	Sept. 1, 1833.	"
82	Henry Coskery	"	Sept. 20, 1834.	"
83	John Donelan	"	July 24, 1836.	Abp. Eccleston.
84	Michael Gallihcr	"	"	"
85	Michael Heas		May 4, 1837.	"
86	Augustine Bally, S. J.	Georgetown	May 6, 1837.	Bishop Rosati.
87	James Strain, S. J.		July 23, 1837.	Abp. Eccleston.
88	Patrick Corry, S. J.		"	"
89	Ambrose Obermeyer	St. Mary's	Dec. 8, 1837.	"
90	John H. McCaffry	Emmetsburg	March 10, 1838.	"
91	Thomas McCaffry		Dec. 1, 1838.	"
92	Hugh Griffin		Dec. 13, 1838.	"
93	David W. Bacon		"	"
94	Edward Colgan		Sept. 1, 1839.	"
95	James Dolan		Dec. 13, 1840.	"
96	Peter O'Flanagan, S. J.	Georgetown	April 6, 1840.	"
97	James Power, S. J.	"	"	"
98	Roger Dietz, S. J.	"	June 29, 1841.	"
99	Henry Murphy		Sept. 8, 1842.	"
100	Patrick Courtney		"	"

	NAME.	PLACE OF STUDY.	WHEN ORDAINED.	BY WHOM.
101	Benedict Donelan	.....	Dec. 17, 1842.	Abp. Eccleston.
102	James Ward, S. J.	Georgetown	Jnly 4, 1843.	"
103	John Blox, S. J.	"	"	"
104	William Clark, S. J.	"	"	"
105	Charles Stonestreet, S. J.	"	"	"
106	William Logan, S. J.	"	"	"
107	William Blenkinsop	.....	Sept. 3, 1843.	"
108	John Aiken, S. J.	.....	July 21, 1844.	"
109	Miles Gibbons, S. J.	.....	"	"
110	George Villiger, S. J.	.....	"	"
111	Michael Tuffer, S. J.	.....	"	"
112	Thomas O'Neil	.....	Aug. 10, 1844.	"
113	Joseph Maguire	St. Mary's Sem'y..	Sept. 1, 1844.	"
114	Michael Slattery	.....	"	"
115	Oliver L. Jenkins	.....	Dec. 21, 1844.	"
116	Charles Brenan	.....	"	"
117	William Parsons	.....	July 6, 1845.	"
118	John Early, S. J.	Georgetown	"	"
119	Augustine McMullen, S. J.	"	"	"
120	Daniel Lynch, S. J.	"	"	"
121	Augustine Kennedy, S. J.	"	July 18, 1846.	Bp. Fitzpatrick.
122	Thomas M. Jenkins, S. J.	"	July 26, 1846.	Abp. Eccleston.
123	Peter Blenkinsop, S. J.	"	"	"
124	Camillus Vicinanza, S. J.	"	"	"
125	Thomas R. Foley	St. Mary's Sem'y..	Aug. 17, 1846.	"
126	Francis X. King	" ..	April 11, 1847.	"
127	Patrick Dalton	" ..	June 18, 1847.	"
128	Joseph Finotti, S. J.	Georgetown	Aug. 21, 1847.	"
129	James Clarke, S. J.	"	"	"
130	Robert J. Lawrence	.....	July 12, 1848.	"
131	Charles King, S. J.	Georgetown	July 23, 1848.	"
132	John McGuigan, S. J.	"	"	"
133	Anthony Ciampi, S. J.	"	"	"
134	Angelo Paresce, S. J.	"	"	"
135	Livius Vigilante, S. J.	"	"	"
136	Basil Pacciarini, S. J.	"	"	"
137	Peter de Meulemeester, S. J.	"	"	"
138	Francis Lachat, S. J.	Fribourg	Feb. 2, 1849.	Bp. Fitzpatrick.
139	Hippolyte de Neckere, S. J.	Georgetown	Aug. 11, 1849.	Abp. Eccleston.
140	Edward Caton	St. Mary's	Sept. 1, 1849.	"
141	Peter Lenaghan	"	"	"
142	John Gillespie, S. J.	Georgetown	Sept. 22, 1849.	Bp. Fitzpatrick,
143	William Lambert	.....	Oct. 4, 1849.	Abp. Eccleston.
144	John Larkin	.....	"	"
145	Edward J. O'Brien	.....	June 2, 1850.	"
146	John Slattery, S. J.	Georgetown	Aug. 11, 1850.	"
147	Bernard Wiget, S. J.	Switzerland.....	"	"
148	Burchard Villiger, S. J.	"	"	"
149	John Voors, S. J.	Georgetown	Jan. 12, 1851.	Bishop Garland.
150	Bernard Maguire, S. J.	"	Sept. 27, 1851.	Bishop McGill.
151	Alphonsus Charlier, S. J.	"	"	"
152	John Nally	St. Mary's	Nov. 21, 1851.	Archb'p Kenrick.
153	Francis E. Boyle	"	"	"
154	Patrick Duddy, S. J.	Georgetown	June 12, 1852.	"
155	Henry Hoban, S. J.	"	"	"
156	Peter Folchi, S. J.	"	"	"
157	James Tracy	.....	July 21, 1852.	"
158	Samuel Lilly, S. J.	Georgetown	Aug. 27, 1842.	Bishop McGill.
159	Patrick Creighton, S. J.	.....	"	"
160	Michael Haring, S. J.	.....	"	"
161	John J. Dougherty	St. Mary's	Sept. 24, 1853.	Archb'p Kenrick,
162	James Walters	"	Sept. 23. 1853.	"

Ordinations in the Diocese of Wheeling.

NAMES.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.
Rev. Bartholomew Stack.	.....	Dec. 30, 1849.	Bishop Whelan.
Rev. Dennis Brennan....	.....	Dec. 28, 1850.	"
Rev. John T. Brazill	Seminary, Wheeling.....	June 15, 1851.	"
Rev. Stephen Huber.....	St. Mary's Semin'ry, Balt.	March 28, 1852.	"
Rev. H. F. Parke	" "	Dec. 21, 1851.	"
Rev. James Cunningham.	" "	Aug. 16, 1853.	"
Rev. John Walters	" "	"	"
Rev. Joseph Heidencamp	Seminary, Wheeling.....	May, 1856.	"
Rev. Henry Malone	" "	"	"

Ordinations in Philadelphia from 1820 to 1832.

Most Rev. John Hughes, now Archbishop of New York.
Right Rev. F. X. Gartland, late Bishop of Savannah.
Right Rev. G. A. Carrell, now Bishop of Covington.

Rev. B. Keenan.
" P. Rafferty.
" Mr. Mean.
" Michael Curran.
Rev. Th. Egan.
" Ch. J. Carter.
" Th. Hayden.
" Mr. Dwin.
Rev. J. O'Reilly.
" J. Stillinger.
" E. J. Sourin.

Out of the Seminary of St. Charles Borromeo from 1832 to 1856.

Rev. Henry F. Fitzsimmons.
" Michael Barker.
" Patrick Reilly.
" Peter Maher.
" Daniel F. Devitt.
" James Malrony.
" Michael Gallagher.
" Edward McGinnis.
" Francis J. Deau.
" James Miller.
" Daniel Megorien.
" Christo'r W. Loughran.
" Patrick Nugent.
" Peter Steinbacker.
" Patrick Prendergast.
" Matthew W. Gibson.
" Patrick Sheridan.
" Nicholas Cantwell.
" Hugh Lane.
" Hugh Fitzsimmons.
" Philip O'Farrell.
" John Mackin.
" Dominick Forrestall.
" Robert Kleineidam.
" John Walsh.
" James Power.
" John Berbigier.
" Michael Malone.
" Richard O'Connor.
Rev. Michael Martin.
" Jeremiah Ahern.
" James Cullen.
" James McGinnis.
" Thomas Reardon.
" James O'Kane.
" Patrick Flanigan.
" James O'Keeffe.
" Sylvester Eagle.
" John Loughran.
" Hugh McMahon.
" Arthur Haviland.
" Michael Wertzfield.
" John O'Shaughnessy.
" Matthew McGrain.
" John Davis.
" Moses Whitty.
" Matthew Cobbin.
" Peter Carbon.
" Philip Gough.
" Edward Murray.
" Edward Q. S. Waldron.
" Patrick O'Brien.
" Henry Finnigan.
" Michael L. Scanlan.
" John McGovern.
" John Kelly.
" John Power.
" Francis X. George.
Rev. Michael Phelan.
" John Quinn.
" Wm. McLaughlin.
" John Flanigan.
" John Prendergast.
" Wm. Kean.
" Daniel Sheridan.
" Patrick Noonan.
" John Power.
" Francis J. Walter.
" Rudolf Kunzer.
" Walter Power.
" John McCosker.
" Patrick Fitzmorris.
" Patrick McArdle.
" Dennis O'Harra.
" James McGinn.
" Richard Kinnehan.
" Maurice Walsh.
" Edmond Fitzmorris.
" Thomas Lyndon.
" Charles McEnroy.
" James Barrett.
" John Scanlan.
" John McAnany.
" Thomas Kearns.
" David Whelan.
" Patrick McSwiggan.
" Nicholas Walsh.

Ordinations in the Diocese of New York.

NAMES.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.
Rev. Michael O'Gorman .	Kilkenny Coll'ge, Ireland.	A. D. 1815.	Bishop Connolly.
Rev. Richard Bulger	" " "	A. D. 1820.	"
Rev. Patrick Kelly.....	" " "	A. D. 1821.	"
Rev. Charles Brennan ...	" " "	A. D. 1822.	"
Rev. John Shanahan	Mount St. Mary's College.	A. D. 1823.	"
Rev. John Conroy.....	" " "	A. D. 1825.	"
Rev. Luke Berry.....	" " "	Jan. 1, 1827.	Bishop Dubois.
Rev. John Walsh...	Seminary at Montreal....	Septem., 1827.	"
Rev. Joseph A. Schneller.	.....	Dec. 24, 1827.	"
Rev. Gregory B. Pardow.	St. Mary's Coll., Baltim'e.	Sept. 8, 1829.	"
Rev. William Quarter....	Mount St. Mary's College.	Sept. 19, 1829.	"
Rev. Bernard O'Reilly...	St. Mary's Coll., Baltim'e.	Oct. 15, 1831.	Bish'p Kenrick of Philadelphia.
Rev. James Terwooren ..	Propaganda, Rome.....	June 11, 1832.	Bishop Dubois.
Rev. Patrick Moran	Mount St. Mary's College.	Nov. 9, 1832.	
Rev. Walter J. Quarter ..	Chambly and Mount St. Mary's College.....	April 28, 1833.	"
Rev. John Kelly	Mount St. Mary's College.	Sept. 14, 1833.	"
Rev. John M'Closkey....	" " "	Jan. 12, 1834.	"
Rev. William Starrs	St. Mary's Coll., Baltim'e.	Sept. 12, 1834.	"
Rev. Patrick Bradley....	.....	Dec. 8, 1834.	"
Rev. John M'Nulty	Seminary at Montreal....	May 20, 1835.	"
Rev. James Dogherty ...	Chambly	July 14, 1835.	"
Rev. Patrick Costello...	....	March 25, 1836.	"
Rev. John N. Neumann..	.....	June 25, 1836.	"
Rev. David Bacon	Seminary at Montreal and St. Mary's Coll., Balti'e.	Dec. 13, 1838.	"
Rev. Edward O'Niell	Mount St. Mary's College.	Oct. 18, 1840.	Bishop Hughes.
Rev. F. Coyle.....	" " "	"	"
Rev. John Loughlin.....	" " "	"	"
Rev. Miles Maxwell	Lafargeville & Fordham.	Jan. 5, 1841.	"
Rev. J. Mackay	Fordham.....	"	"
Rev. B. L. Laniza	Lafargeville & Fordham.	"	"
Rev. A. Manahan, D.D...	Propaganda, Rome.....	Aug. 29, 1841.	Card'al Franzoni.
Rev. Chas. D. M'Mullen..	Lafargeville.....	Dec. 18, 1841.	Bishop Hughes.
Rev. Theodore Noethen .	....	"	"
Rev. Carberry J. Byrne..	Fordham	"	"
Rev. John Harley	Mount St. Mary's College.	June 4, 1842, St. Mary's Chapel, Fordham.	"
Rev. John J. Conroy.....	" " "	"	"
Rev. Lawrence Carroll...	" " "	Jan. 29, 1843, St. Mary's Chapel, Fordham.	"
Rev. Richard Kein	" " "	Jan. 29, 1843.	"
Rev. William Hogan	" " "	"	"
Rev. James Keveny.....	" " "	"	"
Rev. Anthony Farley....	Lafargeville and Fordham	"	"
Rev. Francis Donahue...	" "	"	"
Rev. Isaac P. Howell	Sem. of St. Charles Boromeo, Phil., & Fordham.	March 2, 1844.	"
Rev. Michael M'Donnell.	Seminary at Fordham ...	"	"
Rev. J. R. Bayley	St. Sulpice, Paris, & Seminary at Fordham	"	"
Rev. William M'Clellan..	Seminary at Fordham....	April 14, 1844.	"
Rev. Michael Curran, Jr.	" "	"	"
Rev. Michael Riordan ...	" "	"	"

NAMES.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.
Rev. John Hackett.....	Seminary at Fordham ...	April 14, 1844.	Bishop Hughes.
Rev. John Sheridan	" "	Aug. 15, 1844.	Bis'p M'Closkey.
Rev. Thomas M'Evoy ..	" "	"	"
Rev. William O'Reilly...	" "	"	"
Rev. Sylvester Malone...	" "	"	"
Rev. Matthew Higgins...	" "	"	"
Rev. George M'Closkey..	" "	"	"
Rev. Patrick Kenny.....	Propaganda, Rome, and Fordham	"	"
Rev. F. P. M'Farland	Mount St. Mary's College, and Fordham.....	May 18, 1845.	Bishop Hughes.
Rev. Valentine Burgos...	St. Sulpice and Seminary at Fordham	"	"
Rev. Patrick M'Kenna...	Seminary at Fordham ...	"	"
Rev. John M'Menomy...	" "	"	"
Rev. Patrick Murphy....	" "	Oct. 21, 1846.	"
Rev. J. W. Cummings, D.D.	Propaganda, Rome	Jan. 3, 1847.	Monsig. Brunelli.
Rev. James Hourigan ...	Seminary at Fordham....	Feb. 7, 1847.	Bis'p M'Closkey.
Rev. M. Ferrard.....	Scholastic S. J.....	"	"
Rev. Eugene Maguire....	Seminary at Fordham....	May 30, 1847.	Bishop Hughes.
Rev. Thomas Daly	" "	"	"
Rev. John Curoe.....	Mount St. Mary's, and St. Joseph's Seminary.....	"	"
Rev. Dennis Wheeler....	Mount St. Mary's, and St. Joseph's Seminary.....	"	"
Rev. Angustus Regnier ..	Scholastic S. J.....	"	"
Rev. Charles Sheansky ..	"	"	"
Rev. Augustus Kohler...	"	"	"
Rev. James O'Sullivan...	St. Joseph's Seminary....	Aug. 30, 1847.	Bis'p M'Closkey.
Rev. Bernard J. M'Quaid.	" "	Jan. 16, 1848.	Bishop Hughes.
Rev. John M. Murphy ...	" "	"	"
Rev. Thomas Ouellet....	Scholastic S. J.....	"	"
Rev. Francis M'Keone...	St. Joseph's Seminary....	May 3, 1848.	"
Rev. John Boyle	" "	"	"
Rev. Thomas Farrell	Mount St. Mary's College.	"	"
Rev. Edward Reilly	St. Joseph's Seminary....	Sept. 23, 1848.	"
Rev. John Quinn.....	" "	"	"
Rev. Stephen Sheridan ..	" "	June 14, 1849.	"
Rev. Thomas Quinn.....	" "	"	"
Rev. J. Xavier Maréchal.	Scholastic S. J.....	"	"
Rev. Claude Pernot	"	"	"
Rev. John B. Duffy	Redemptorist.....	"	"
Rev. John Ranfeisen	St. Joseph's Seminary....	Oct. 3, 1849.	"
Rev. Edward Briady	Seminary of Montreal....	"	"
Rev. Thomas Doran.....	St. Joseph's Seminary....	Nov. 1, 1849.	Bis'p M'Closkey.
Rev. John Carroll.....	" " ...	Dec. 22, 1849.	Bishop Hughes.
Rev. Henry O'Neill.....	" "	"	"
Rev. Patriek M'Carthy ..	" "	"	"
Rev. Michael Madden....	" "	May 25, 1850.	"
Rev. Hugh Sweeny	" " ...	"	"
Rev. Victor Beaudevin ..	Scholastic S. J.....	"	"
Rev. Marie Desjacques...	"	"	"
Rev. Theodore Thiry....	"	"	"
Rev. John Comerford....	St. Joseph's Seminary....	Nov. 16, 1850.	Bis'p M'Closkey.
Rev. John M. Forbes	" "	"	"
Rev. Thomas S. Preston .	" "	"	"
Rev. John Regan.....	" "	"	"
Rev. Eugene Cassidy	" "	Aug. 1, 1851.	Archb'p Hughes.
Rev. Thomas M'Laughlin.	" "	"	"
Rev. Daniel Mugan.....	Mount St. Mary's College.	"	"

NAME.	WHERE EDUCATED.	WHEN ORDAINED.	BY WHOM.
Rev. Thomas Mulrine...	Mount St. Mary's College.	Aug. 12, 1851.	Archb'p Hughes.
Rev. James Coyle.....	St. Joseph's Seminary....	March 13, 1852.	"
Rev. Titus Josliu.....	" " ...	"	"
Rev. Cornelius Delahunty	" "	"	"
Rev. James Weger	Scholastic S. J.....	"	"
Rev. Arthur J. Donnelly.	St. Joseph's Seminary....	Oct. 6, 1852.	"
Rev. Andrew Bohan	Mount St. Mary's College.	"	"
Rev. William M'Closkey.	" " "	"	"
Rev. Patrick O'Neill.....	Maynooth College.....	"	"
Rev. Patrick Egan	St. Joseph's Seminary....	Jan. 29, 1853.	"
Rev. Bernard Farrell....	" "	"	"
Rev. Patrick M'Goveru..	" "	"	"
Rev. Thomas Mooney ...	" "	"	"
Rev. William Everett ...	" " ...	"	"
Rev. Benj. Allaire	" "	Oct. 16, 1853.	Archbis'p Bedini.
Rev. Martin Dowling....	" "	"	"
Rev. Daniel Durning	" "	"	"
Rev. William Keegan....	" "	"	"
Rev. Chas. Cicaterri, S. J..	.....	"	"
Rev. Joseph Caredda, S.J.	.....	"	"
Rev. Peter Tissot, S. J....	.....	"	"
Rev. Pet. P. Hillenmeyer, S. J.....	.....	Jan. 21, 1854.	Bishop Loughlin.
Rev. Peter M'Carron	St. Joseph's Seminary....	"	"
Rev. Benj. O'Callaghan...	" "	"	"
Rev. James Brennan	" "	"	"
Rev. Patrick Mahoney...	" "	"	"
Rev. Francis J. Buldanf..	" "	Aug. 17, 1854.	Archb'p Hughes.
Rev. John Campbell.....	" "	"	"
Rev. Francis M'Ncarney.	" "	"	"
Rev. Edward Lynch.....	" "	"	"
Rev. James Kelly	" "	"	"
Rev. Cornelius Canniug..	" "	"	"
Rev. Philip M'Mahon....	" "	"	"
Rev. Johu Barry	" "	Dec. 23, 1854.	Bishop Loughlin.
Rev. Edward M'Ginn....	" "	"	"
Rev. John Murray	" "	"	"
Rev. James Boyce.....	" "	Aug. 17, 1855.	Archb'p Hughes.
Rev. John M'Evoy	" "	"	"
Rev. Philip O'Donohue..	" "	"	"
Rev. John M'Dermott ...	" "	"	"
Rev. John Mager.....	" "	"	"
Rev. J. A. Cunningham, S. J.....	.....	"	"
Rev. Heu. M. Hudon, S. J.	.....	"	"
Rev. Philip H.Chopin,S.J.	.....	"	"
Rev. Johu M. Aubier, S.J.	.....	"	"

Ordinations in the Diocese of Brooklyn.

NAME.	WHEN ORDAINED.	BY WHOM.
Rev. John Dowling.....	August 13, 1854	Bishop Loughlin.
Rev. Richard Baxter, S. J.....		"
Rev. Thomas W. McCleery.....	September 22, 1854	"
Rev. Daniel Whelan.....	August 15, 1855	"
Rev. Aloysius Euders.....	May 1, 1856.....	"

Ordinations in the Diocese of Albany.

NAMES.	WHERE EDUCATED.	DATE OF ORDINATION.	BY WHOM.
Rev. John U. Herbst	St. John's, Fordham	July 19, 1847.	Bp. McCloskey.
Rev. Michael Power	Irish College, Paris	November, 1848.	"
Rev. William McCallion		"	"
Rev. Henry Herfkins		"	"
Rev. Edgar P. Wadhams	St. Sulpice, Baltimore, Md.	January 13, 1850.	"
Rev. Michael Hacket		May 3, 1850.	"
Rev. Patrick Kenna	Maynooth, Ireland	"	"
Rev. Maurice Roche	Irish College, Paris	August 15, 1850.	"
Rev. Maurice Sheehan	"	May 3, 1850.	"
Rev. William Coghlan	"	"	"
Rev. Michael Clarke		August 15, 1850.	"
Rev. Bartholom. McLoghlin	Mt. St. Mary's, Emmetsb.	1851.	"
Rev. Thomas Callan	St. John's, Fordham	Eastertide, 1852.	"
Rev. Eugene Carroll	"	Pentecost, 1853.	"
Rev. Cornelius Fitzpatrick	"	1853.	"
Rev. James Smith	Montreal	Summer 1853.	"
Rev. Joseph Meyer		1853.	"
Rev. Louis Desroches	Montreal	January 21, 1854.	"
Rev. John Ludden	St. John's, Fordham	December 6, 1854.	"
Rev. Charles Brady	"	"	"

Ordinations in the Diocese of Buffalo.

Rev. Edmund O'Connor	Ordained	April 22, 1848.
Rev. John Donnelly	"	1848.
Rev. John Fitzpatrick	"	1848.
Rev. Michael O'Brien	"	1849.
Rev. Joseph Biggio	"	1849.
Rev. Peter Bede	"	March 30, 1849.
Rev. Charles Tierney	"	June 17, 1849.
Rev. Michael Walsh	"	June 17, 1849.
Rev. M. Scheuiger	"	1849.
Rev. Thomas Cunningham	"	September 15, 1850.
Rev. Joseph Lennon	"	September 22, 1850.
Rev. Richard Harmon	"	" 1850.
Rev. Francis N. Lester	"	" 1850.
Rev. Francis S. Urich	"	" 1850.
Rev. Daniel Dolan	"	December 22, 1850.
Rev. Peter Colgan	"	" 1850.
Rev. William Stephens	"	March 9, 1851.
Rev. Daniel Moore	"	April 27, 1851.
Rev. Francis Krautbauer	"	June, 1851.
Rev. Francis O. Farrell	"	July 19, 1851.
Rev. Nicholas Burns	"	October, 1852.
Rev. J. Early	"	May, 1853.
Rev. Bernard McCool	"	January, 1854.
Rev. Thomas Brady	"	January, 1854.
Rev. Martin Kavanagh	"	August, 1854.
Rev. Michael Purcell	"	1854.
Rev. William Gleeson	"	1854.
Rev. Richard Storey	"	1855.
Rev. N. Geimar	"	1854.

V.

DOCUMENTS RELATING TO THE NUNCIATURE OF THE MOST REV. C. BEDINI, ARCHBISHOP OF THEBES.

[From the New York Freeman's Journal, Saturday, April 8th, 1854.]

The New York *Express* feigns surprise that, in his letter to the Archbishop of Baltimore, Monseigneur Bedini does not speak of Ugo Bassi, and does not descend to a justification of himself from the calumnies of which that paper made itself so accommodating an echo. But the *Express* forgets that the Nuncio did not address his communication to the Messrs. Brooks; and does it suppose that we, Catholics, need to have the charges of the Italian refugees refuted? The *Express*, however, is too quick in its exultation, if it thinks that no one is occupied in gathering together the authentic proofs of the falsehood of what the Italian emigrants have so shamelessly uttered. We have accepted the part that it was not proper for the eminent character of a Pontifical Envoy to assume, because it belongs to the press to undo the evil done by the press, and we assure the editor of the *Express* that he shall have lost nothing by waiting. We have taken the pains to send to Bologna some copies of the *Express* containing the report of the Italian meeting of last February (7th), the time when those unhappy people showed the ass's courage in kicking at their absent victim, Monseigneur having departed two days before. The Wall-street journal must feel very strange, finding itself in the hands of honorable men in Bologna; but, in fact, wo had a desire to show to what a degree of madness tho enemies of the Papacy give themselves up in the blindness of their hatred. We asked, at the same time, that those to whom we sent the *Express* would be kind enough to furnish us some authentic documents relative to the military executions of 1849 and 1850. The following is the reply we receive from an honorable judge of the Tribunale d'Appelo:

"Bologna, *March* 4, 1854.

* * * "I see no better way of answering the calumniators of Monseignour Bedini, than to send to America an authentic copy of the military ordinances of 1849 and 1850, by which martial law was proclaimed, and the military tribunal established; and I might join to this a copy, word for word, of the different condemnations which were successively pronounced. All these sentences are, without one exception, pronounced by a judgment civil *and* military ('*Guidizio Statario e militario*'), and signed by the general in command, who was at once civil *and* military governor. The fifty individuals cited by the American papers as having been put to death and skinned by Monseigneur while he was Pontifical Commissioner Extraordinary, I find recorded in the gazettes of Bologna between the months of May, 1849, and September, 1850; and I read there that they were all arrested, condemned, and shot by the Austrian military commandant, and not by the Pontifical Commissioner; and their condemnations, as well as the consequent executions, are published by notifications signed by the military governor himself. On collecting these various items, with their re-

spective dates, and sending them to America for publication, it seems to me that Monseigneur will be made to triumph over his calumniators, and that they will be forced to blush for their wickedness. I have commenced the examination of these documents, and if you wish, I will continue the labor.

"Yesterday I went from house to house, from office to office, to announce to his friends the good news of Monseigneur's arrival at Rome, and to all it was a joy, a comfort, an agreeable surprise. The happy return of his Excellence seemed to every one as a cause of thankfulness to God, and as glad tidings, and a reason for hope. In one word, the people here regard him as a messenger of God and of peace—the sympathizing, active protector of every one that has need of help."

The honest judge, however, dreams of the impossible when he thinks any thing can be done to make these calumniators blush.

Ils se sont fait un front qui ne rougit jamais.
"Their cheek has lost the power to blush."

But beyond these artificers of falsehood, who have ears and hear not, and outside of Catholics who have no need of any refutation, there is the great mass of the American public, who have no other desire than to ascertain the facts; and it is for these that we will cause all the documents to be brought forward of which our correspondent speaks.

If, in the accomplishment of his high political functions, Monseigneur Bedini had been reduced to the sad necessity of signing any sentence of death, we would not seek to exonerate him from a responsibility that belonged to him. Washington was not an assassin for having signed the death-warrant of Major André; and he would have sent Arnold as well to the scaffold, had the traitor fallen into his hands. But it is a proper thing to see that there is "rendered to Cæsar the things that are Cæsar's," and to Austria the things that belong to Austria.

Apropos, we have not yet heard that the Secretary of State has found the famous letter of Lewis Cass, Jr., which had announced officially to our government the mission intrusted to Monseigneur Bedini. But we have in its place a document written by Mr. Cass to Monseigneur Bedini during the Lent of the last year, to recommend to him several Americans who desired to assist at the procession of Palm Sunday, and to receive a palm from the hands of His Holiness. The letter terminates with these words:

"*Now* our countrymen consider they have a right to address themselves to you, especially as I have already announced to my government your complimentary mission, *for which I can assure you beforehand a most distinguished reception.*"*

Mr. Cass, in writing these lines, had not his eye on the Italians of New York.—H. D. C.

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* The words were written in French by Mr. Cass, and we give them:

"Maintenant nos compatriotes s'imaginent avoir le droit de s'adresser à vous, spécialment comme j'ai déjà annoncé à mon gouvernement votro mission complimentaire, pour laquolle je puis vous assurer d'avance une réception bien distinguée."

The Italian Patriots *versus* Bedini—Highly Interesting Speeches—Condemnatory Resolutions and Unanimous Proceedings.

[Reported for the New York Express.]

A very large assemblage of the Italians who were obliged to fly their country for their devotion to the cause of liberty in 1848, gathered last night at the Stuyvesant Institute, in order formally, and as a body, to declare their opinions as to the public and private character of Monseigneur Bedini. The room of the Young Men's Democratic National Club was excessively crowded by the exiles, among whom we observed several Italian ladies. The proceedings were marked by the warmest enthusiasm, and the completest unanimity of feeling and action.

At eight o'clock, Signor Gajani nominated Professor Felix Foresti as Chairman, which the meeting unanimously approved.

Signor Gajani, in turn, was elected Vice-president, and Signor Manetta, Secretary.

Letters of apology were received from General Avezzana and Mr. Hugh Forbes, both of whom declared their sympathies with the objects of the meeting, but were unavoidably absent from serious indisposition.

A deputation of Frenchmen, from the "Mountain Division of the Society of Universal Republicans," here entered the room, and proceeded to the President's table; they were received with great cheering. One of their number addressed the President on behalf of the Society, after which they retired to the front form, and remained during the entire proceedings.

Signor Foresti then rose, amid roiterated applause and shouts of "Bravo," to address the meeting. He spoke in Italian, to this effect:

"..... Bedini entered the conquered city with his Croats. He, clothed with perfect sovereign power, proclaimed martial law throughout all the territory of the Four Legations. By this brutal law are suspended at once all other laws, preservative of order and justice; customary forms of procedure abolished; judges are constituted from soldiers of rank, and sentence is summarily passed, by tap of drum, to death, to the galleys, to exile, to the bastinado. This law was enforced by a priest—by Bedini. It came not, it could not come, from the Austrian general. To make or abrogate laws is an attribute of sovereiguty, and this attribute had been delegated by the Pope to Bedini, and not to the general. But this law was a terrible instrument of vengeance in the hands of Bedini, and he made use of it without mercy. We defy the apologists of Bedini to deny it. Let them read all the journals in the pay of the goverument at that accursed epoch. They will see that in Bologna, in other cities, in the towns or villages of the Four Legations, there were published numerous sentences of death, of imprisonment, or of exile. They may find in these journals the names of the victims, and the day of their sacrifice. They will see that the police of Bedini, like hungry wild beasts, hunted after and ferreted out the republicans. On every side, families had some of their members under interdiction from leaving the house under severe penalties; others suffering domiciliary perquisitions for suspected papers; at the post-office, the sa-

credness of sealed letters was violated; persons were summarily banished without form of trial; for the slightest doubtful expression, or even word; for the slightest suspicion was awarded prison and persecution. The government of Bedini was, in short, a real *reign of terror.*

"Bedini, say his apologists, had not the right or the power to check or modify the evils arising from the existence of martial law in the provinces. But I ask, who could and who did proclaim this *martial law?* The Sovereign alone, the Pope. Who represented the Pope in the Four Legations? Bedini. What was the position of the Austrian general in Bologna? Simply that of a general, called and paid, together with his troops, to reconquer for the Pope the Romagna from the power of the Republicans. The spirit and the will was Bedini—the corporeal part of the compound was the Austrian general. Who collected and put into judicial form the evidence and the witnesses to condemn the patriots? The local police. Who arrested the persons suspected? Who assigned their prisons? Who directed their administration? Who named the Italian *Concillire* of the court-martial? Who caused the accused to be brought before the court-martial? The local police. Who was it who directed this police? Bedini.

"For these reasons, the populations of the Romagna do not curse so much the court-martial, but *Bedini.*

"Had such a service been undertaken by a military officer, he would, like Haynau, have lost every particle of reputation for humanity. But what shall we say of a priest, a minister of God, a preacher of the Gospel, a messenger of peace, who can undertake such an office?"

M. G. Gajani next addressed the meeting, as follows:

. . . . . "Ugo Bassi had also landed, and was seeking an asylum in the same wood, when he was taken and made prisoner of war. The body of troops who captured him was commanded by Prince Ernest, son of the Archduke Rassini, who sent Bassi, with the other prisoners, to Bologna, to be placed at the disposition of the 'Extraordinary Commissioner from the Four Legations.' This post is most important, because it bestows sovereign power, and is never created but in very perilous times, and is always given to a prospective cardinal-legate; but it was then held by Bedini, because no cardinal dared go to Bologna at that period. Each Extraordinary Commissioner has annexed a so-called military commission, to judge political crimes, of which council he is the supreme president; it is composed of the most infamous of the Pope's police. Bedini had added to it some Austrian officers, but only for form sake, as they did not understand the Italian language. General Gorzkowski, who commanded the Austrian garrison at Bologna, had not the least authority over this council, which alone was invested with judicial authority, and continued to sentence criminals during the whole time that Bedini was there. Furthermore, this general, who was in Italy for the first time, and was ignorant of our language and our affairs, certainly knew nothing of Bassi, and it could have been no advantage to him to execute a poor priest who had offended the Pope by becoming a Christian; and if he had known him, he might possi-

bly have sympathy with him, for General Gorzkowski is not a Romanist. But Bedini, who felt against Bassi malignity of caste, and the hatred of the vile against the great and virtuous, sent him to the Commission, with orders to condemn him to death; but so great was Bassi's reputation for talent and virtue, that even these vile instruments of barbarous vengeance hesitated. Bedini (so says a Turin paper) entered the council-chamber, and ordered the sentence of death to be pronounced. The whole city was in commotion, and multitudes interceded for Bassi, among whom was the old Cardinal-archbishop Oppizzoni; but Bedini was inexorable, and cited a special order of the Pope which he had received previously to the capture. Thus it is not he, but his officious defenders, who wish to shoulder the crime upon the Austrian general." . . . . . .

Speech of Signor Manetta.

. . . . . "The friar Ugo Bassi, that spirit fired with poetic patriotism, was made prisoner by the Austrians, at the same time with Ludovico Liveraghi. Being sent to Bologna, his native city, he was joined on the way by other prisoners, whom the Papal troops had hunted without mercy. On the 7th of August, those unhappy men entered Bologna. What had happened was known to all the city. Bassi and Liveraghi being brought, by a mock process, before a court-martial, were condemned to death. The Canon Oppizzoni, to whom many impute the murder of the Bolognese monk, made a visit to Bedini on this subject. Bedini, speaking of Bassi, said, with cold and implacable hardness of heart, 'The Pope desires his death.' Before executing his sentence, he determined that he should be barbarously martyred. The priests of the Vatican do not content themselves with killing—that is a small revenge for them—they wish to feel the vitals of their dying victims palpitate in their hands—they wish to be drunk with blood—they desire to imitate the hyena, who, before devouring his prey, tyrannizes over its agonies for a whole day. Ugo Bassi was disconsecrated! The parts which had been anointed with the holy oil were skinned with the knives of the priests; and on the morning of the 8th, seven Croat bullets completed the sacrilegious holocaust." . . . . . .

Mr. Bisco next addressed the meeting in Italian, showing that Bedini was the person responsible for the barbarities committed in the Four Legations, during his administration of the government from 1849 to 1852. He especially demonstrated the falsehood of the assertion, that Ugo Bassi had been executed in the hurry of martial law and insurrection. Ugo Bassi, he said, was taken prisoner, near Comachio, by a patrol of Papal gend'arms and Croats mixed, and was conducted about fifty miles, to Bologna. Bedini himself urged his condemnation, while the Archbishop of Bologna exerted all the influence he possessed to have him spared. There was considerable time consumed in all this, and in the ceremony of desecration, so cruelly performed by the orders of Bedini—so much time as to let the circumstance of his condemnation become a fact well known through the whole city the night preceding his execution, which occurred at 5 P. M. on the morning of

August 8, 1848. His destruction had long been decided upon by the Papal authorities, if ever he fell into their hands. His having sincerely preached liberal doctrines was a crime unpardonable in the eyes of the Popish ecclesiastics. Had Ugo Bassi been guilty of rape, murder, theft, or any thing, such crimes as we consider infamous, we know, by too many examples, that the incompetency of any secular tribunal to judge him would have been instantly insisted on by the Romish clerical authorities, for the honor and inviolability of the sacred office of priest." . . . . . .

The resolutions, which had previously been presented in Italian by Signor Gajani, were now read in English by Theodore Dwight, Esq., and passed unanimously.

. . . . . .

"*Resolved*, That this meeting echoes the universal sentiment of the Italian people, in denouncing Bedini as the spy of the Pope in Bologna—as the implacable, cruel, vindictive enemy of all republicans; and as the person next responsible after the Pope for the butchery perpetrated at Bologna.

"*Resolved*, That the various nationalities who have so generously demonstrated their sympathy for the oppressed Italians, and their horror for the butcher of Bologna, are entitled to our warm thanks.

"*Resolved*, That a copy of these resolutions be forwarded to Bedini and to the Pope."

[From the New York Express.]

A Call for Information.

. . . . . Monsegneur Bedini, it is charged, during the revolutionary struggle for freedom in Italy, in 1849 and 1850, ordered to execution a large number of persons who had espoused the liberal cause. Nay, not only condemned them to death, but actually flayed them alive, and indulged in sundry other acts of cruelty, which only a devil could devise. That is the charge. It has been made over and over again. It is thrust in the face of the Nuncio wherever he goes, and we have publications in which names, dates, and other specifications are advanced thus:

No.	*Date.*	*Names.*	*Years of Age.*
1.	May 23, 1849.....	A. Bortolotti	21
2.	June 7, "	C. Mariani.....	23
3.	" "	L. Prati.....	24
4.	" "	G. Lanzoni.....	45
5.	" "	N. Sangiorgi	26
6.	" "	R. Germani.....	23
7.	July 24, "	L. Ricci	21
8.	August 8, "	Ugo Bassi.....	43
9.	" "	G. Lieraghi	43
10.	September 1, "	S. Contoli.....	19
11.	" 18, "	G. Pinochi.....	22
12.	" " "	G. Scrosta.....	50
13.	" " "	S. Plazzi.....	40
14.	" " "	G. Gorini.....	40

No.	*Date.*	*Names.*	*Years of Age.*
15.	Sept. 18, 1849.....	T. Gorini.....	40
16.	" 21, "	C. Scrosta.....	38
17.	" 27, "	G. Baldini.....	38
18.	October 8, "	S. Migani.....	27
19.	" 30, "	C. Gatti.....	21
20.	" " "	A. Tacconi.....	20
21.	" " "	N. Maretti.....	25
22.	" " "	B. Rizzi.....	23
23.	December 28, "	F. Lorenzini.....	28
24.	" " "	A. Tacconi.....	28
25.	" " "	G. Seleri.....	28
26.	January 30, 1850.....	A. Guerra.....	25
27.	" " "	B. Caravita.....	28
28.	February 21, "	G. Grazia.....	30
29.	March 28, "	G. Montanari.....	30
30.	" " "	D. Bertoni.....	25
31.	" " "	A. Cagnazzi.....	27
32.	" " "	C. Montanari.....	31
33.	" " "	C. Gulmanelli.....	27
34.	April 5, "	L. Baruffaldi.....	23
35.	September 6, "	P. Zappi.....	23
36.	" " "	B. Folli.....	23
37.	" " "	G. Lamberti.....	22
38.	" " "	A. Poggiali.....	24
39.	" " "	J. Mirri.....	21
40.	" " "	C. Casolini.....	28
41.	" " "	G. Contavalli.....	25
42.	" " "	D. Folli.....	21
43.	" " "	L. Lamberti.....	28
44.	" " "	A. Cazziari.....	34
45.	" " "	S. Borghi.....	21
46.	" " "	G. Albertazzi.....	22
47.	" " "	G. Farolfi.....	23
48.	" " "	F. Mita.....	20
49.	" " "	P. Meluzzi.....	22
50.	" " "	A. Garotti.....	25

We have said that the execution of all, and the extra torture of some, of these persons, is said to have been the handiwork of Monseigneur Bedini. The charge is made with sufficient definiteness and circumstantiality to entitle it certainly to consideration, under the peculiar circumstances in which this ambassador of the Pope now finds himself. We do not know that the allegations are true. We cannot say whether M. Bedini is a murderer or not. But we should like to know, and it is with a view to arrive at the truth that we give the extraordinary charges against him a place in our columns. We trust it will have the effect of bringing out *the other side*, so that, between the accused and his accusers, we may be enabled to form an impartial judgment. We do not want vague denials for assertions, unsupported by acknowledged facts. We earnestly desire M. Bedini's friends to be at least as specific and particular, as regards dates and names, as his opponents are. We have had denials in general terms, enough, to be sure;

but what we earnestly desire now are the *specifications*. Is it true that the above-mentioned persons were executed? Is it true that they were executed for political offences, and that those offences were committed during the revolutionary struggle of 1848? Is it true that these men came to their death by the instrumentality of Monseigneur Bedini? Is it true that he not only deprived them of life, but that he compelled them to undergo the most excruciating tortures, before life was extinct? Is it true that the hands of this illustrious stranger, whom our city government have been formally honoring, are red with the blood of these Italian martyrs to Freedom? . . . . . We call upon the friends of M. Bedini to come out in his defence, if they can; to show the groundlessness of the grave offences for which he is arraigned, if they can. We call upon the *Freeman's Journal* to speak out. Gentlemen, give us the documents! We have heard the prosecution patiently—we are now prepared to pass to the defence! What say you—guilty or not guilty?

[From the official paper, Gazzetta di Bologna, No. 117, May 18, 1849.]

Notification.

On account of the stubborn resistance made with arms in hand to the triumphant Austrian forces destined to re-establish in this city as elsewhere the legitimate authority of the Supreme Pontiff, and on account of the faction of wicked people, mostly foreigners, who had usurped the power in this place, as well as on account of my desire to bring about peace and order, I have come to the determination of *declaring for the present that the city of Bologna is in a state of siege.* Accordingly I order what follows:

1. All persons who have arms of any kind, long or short, for cut or thrust, or firearms, and all persons who have in their possession gunpowder or guncotton, or any other warlike munitions, shall be obliged to give them all up to the Commission appointed, and in the place named by the Magistracy, within forty-eight hours from the publication of the present edict. In giving up such property each one is free to accompany it with a description of the same, and with his name, for the purpose of reclaiming what belongs to him in proper time. This clause does not extend to the corps of regular troops.

2. The Pontifical Arms or Ensigns shall be put up again in the usual places without delay.

3. The political meetings known by the name of Circoli, Casini, and other such titles, are forbidden.

4. Gatherings in the street, and other assemblages of a seditious nature, are prohibited.

5. For the present no city gates shall remain open, except those of San Felice, Galliera, Maggiore, and Castiglione, with the proviso that they shall be closed from ten o'clock at night until daybreak.

6. By eleven o'clock at night all places of public resort shall be closed, such as Hotels, Boarding-houses, Eating-houses, Taverns, Wine-shops,

Drinking-houses, Coffee-houses, and such like; and citizens must retire to their dwellings, not later than twelve o'clock at night.

In reference to the persons of Physicians and Ecclesiastics, proper exception will be made by granting such licenses as may be needed.

7. The Press is subject to censorship before publication.

8. Volunteer companies (*corpi franchi*) of every kind are disbanded; the militia (*la civica*) is suspended, and the former and the latter shall give up their arms and munitions.

It is forbidden to wear the uniform or badge belonging to the bodies aforesaid, or to wear the tricolor cockade, or other similar party badges. It is strictly enjoined upon all persons, whose position calls for it, to wear the bicolor pontifical cockade.

Disobedience and carelessness will be punished with the full rigor of martial law, and let it be well understood, that this law condemns the offender, even for holding or keeping warlike arms and munitions, by having him tried by court-martial (giudizio statario), *and shot within twenty-four hours.*

I hope that this exceptional state of things may cease in a short time, through the good conduct and good sense of the citizens, and that the Envoy of His Holiness, appointed to represent him, may soon directly and fully exercise his peaceful mission in your midst.

From head-quarters in Borgo Panigale, May 17, 1849.

GORZKOWSKI,

Royal Imperial Governor, Civil and Military, General of Cavalry.

[From the official paper, Gazzetta di Bologna, May 26, 1849.]

PONTIFICAL GOVERNMENT.

In the name of his Holiness, Pope Pius IX.,

To the people of the Legations of Bologna, Ferrara, Forli, and Ravenna.

Edict.

To the end that in the four provinces of Bologna, Ferrara, Forli, and Ravenna, now restored to the dominion of the Holy See, the public administration be no longer retarded, we announce and provisionally ordain as follows:

1. The government of the Sovereign Pontiff is restored, and all acts shall issue in his name. The Pontifical Commissary, invested with extraordinary powers, is assisted by four Counsellors, one chosen for each province.

2. Each province shall have a Delegate with his Board of Counsellors.

3. The several police establishments are confirmed in each province with the powers assigned by the Pontifical laws, the same to be in ordinary service under the orders of the Civil Governor and local military authority, and in other respects dependant on the Civil and Military Governor, and on Monsignore the Commissary resident at Bologna.

4. (Restores the mail communication.)

5. (Restores censorship of the press.)

6. (Restores officers in office on the 16th November, 1848.)

7. (Annuls any alienation of ecclesiastical property.)

8. (Maintains municipal bodies as they are.)

9. Judges and tribunals shall resume the exercise of their functions, according to the laws and regulations in being on the 16th of November, 1848, and their decisions shall be executed in the name of his Holiness Pope Pius IX.

10. Causes pending can be resumed only before competent judges and tribunals in the state and position in which they are, by the simple act of an attorney, or parties where there is no attorney.

C. BEDINI.

Bologna, May 26, 1849.

[From the official paper, Gazzetta di Bologna, No. 133, June 6, 1849.]

Notification.

For the purpose of making known to everybody what crimes, transgressions, and derelictions of duty are judged by the military authorities and the laws of war; and, on the other hand, for the purpose of checking the boldness and malice of some who seek to elude the regulations having for their aim the safety of the state, of the army, of person, and of property, I find it necessary to declare as follows:

All crimes, transgressions, and derelictions of duty taking place in the Four Legations of Bologna, Ferrara, Ravenna, and Forli, are judged by the military authorities, or by the ordinary civil authorities. The military authorities judge either by Court-Martial (*giudizio statario*), or by Council of War (*consilio di guerra*). The Court-Martial (*lo statario*) knows no punishment but that of death.

A.—By the Court-Martial (*statario*) are judged the following offences:

1. High-Treason; and hence every act directed to change forcibly the system of Government, or to draw upon it or to increase any danger from outside the state.

2. The keeping, hiding, and transmitting of arms and munitions. Consequently the public is specially forewarned that capital sentence will be pronounced upon any individual, without distinction of rank or of previous irreproachable conduct, if arms or warlike munitions be found upon his person, or in his dwelling, or in any place where it can be proven that they were put by his act.

3. Participation in insurrectionary movements or sedition, with arms or without.

4. Illegal enrolling, as also every attempt to induce to desertion individuals bound to the military service.

5. Actual or violent resistance against sentinels, platoons, and in general against Austrian or Pontifical soldiers, among whom are comprised the uniformed constabulary (*i carabinieri*). Notice is given that sentinels and platoons have the right to fire upon those who should molest them.

6. Robbery and plunder by violence, whether with the use of arms or without, and whether it be the work of one or more persons.

B.—By a Council of War are judged the following offences:

7. The spreading of revolutionary documents.

8. Every outrage towards a military person not embraced under No. 5 of this article.

9. The bearing of revolutionary or party badges not Austrian or Pontifical.

10. The singing of revolutionary songs.

11. All kinds of public political demonstrations in the streets, or in other public places.

12. Any disobedience to the orders and intimations of military authorities, sentinels, platoons, &c.

13. Street gatherings and other assemblages of a seditious character.

14. Attending political meetings, whatever their name, unless embraced under the regulations set forth under the letter A.

15. Omitting to close Coffee-houses, Eating-houses, Taverns, and other places of resort at the established hour.

16. Any transgression against the precautionary censorship of the Press.

17. Harboring strange persons without informing the authorities.

18. Destroying wantonly or tearing down Pontifical Arms or Ensigns.

All such offences will be punished, according to the importance of the case, by imprisonment from one month to one or more years, or again by a fine for the benefit of some charitable institution.

All other crimes, transgressions, or omissions, not embraced under the articles headed by the letters A and B, are judged according to the existing Pontifical laws by the proper civil authorities.

From head-quarters in the Villa Spada, June 5, 1849.

GORZKOWSKI,

Imperial Royal Governor, Civil and Military, General of Cavalry.

[From the official paper, Gazzetta di Bologna, No. 207, September 5, 1849.]

Notification.

In reference to Article 6 of the proclamation 5th of last June, which places under the cognizance of the court-martial (*giudizio statario militare*) all offences of robbery and plunder by violence, and taking into consideration the invasions and depredations which have been going on for some time past in the country, to the serious loss and terror of peaceable inhabitants through the acts of lawless men who prowl about with arms, and who up to the present have managed to escape the vigilance of the armed police, the public are informed as follows:

1. In addition to the respectable reinforcements sent to the corps of armed policemen (*carabinieri*), who justly claim the merit of several important arrests recently made, strong movable columns of the Imperial Royal troops will traverse the neighborhoods most infested by Brigands, so as to discover their haunts, to arrest them, and shoot immediately all of them,

(*a.*) who should be taken in the flagrant act of an aggression or invasion;

(*b.*) who should offer resistance to the armed force;

(*c.*) who, even without opposition, should be found holding unlawfully firearms or other deadly weapons, and guilty of former crimes;

(*d.*) who should be accomplices of the crimes of these bandits by their own acts, whether by offering to give them shelter, or by advising them of the danger near at hand, or by giving in any other way, of their own accord, aid and comfort to the same.

2. It is not probable that such evil-doers can hold out long, where they do not meet with active, or at least passive, aid on the part of their respective towns and villages, which are obliged to keep watch over the country, especially at night, and to hinder idlers and vagabonds from roving at large; so therefore it is enacted that every township (*commune*) legally proven to have tolerated, sheltered, or supported such evil-doers, to have advised them that the armed force was near at hand or already on the spot, to have given in any way direct or indirect aid and comfort to the same, shall be mulcted in a sum to be settled according to the circumstances of the case. One half of this sum shall go to reimburse the injured parties, and the other half to the accusers, if there should be any, their name being kept secret.

3. Any person giving up to the military force, or to the police, a brigand under sentence of arrest, and any person giving information leading to the discovery and arrest of evil-doers held guilty of crimes against the public safety, and found to be such by the court-martial (*giudizio statario*), or by the council of war, shall receive a reward of from $20 to $100, according to the importance of the case, and the denouncer shall be kept secret.

4. Public officers convicted of having neglected their duty in invigilating and effecting the arrests of such evil-doers, shall be deprived of their places forthwith, and take their chance before the criminal courts, in case they should have acted furthermore with wilful malice. Those who draw no salary shall be punished by imprisonment proportioned to their guilt.

From the Imperial Royal Governor, Civil and Military,

COUNT STRASOLDO,

Imperial Royal Lieutenant-Marshal.

Extract from the official gazette, giving the Sentences pronounced by the Austrian Military Authority on the Fifty Patriots, *said to have been murdered by Monsignor Bedini.*

1. BORTOLOTTI ANTONIO.

[Gazzetta di Bologna, No. 123, May 24, 1849.]

To the Chief of Police, Bologna.

Having been arrested by the military forces, the celebrated robber and murderer, Antonio Bortolotti, was brought to-day before the court-martial (*giudizio statario militare*), condemned to death, and shot. While this execution is officially communicated to the Chief of Police for the information of the civil authorities, he is instructed to make it public through the Press.

Head-quarters at Villa Spada, May 23, 1849.

GORZKOWSKI,

Royal Imperial Governor, Civil and Military, General of Cavalry.

2. Mariani Costantino.—3. Prati Luigi.—4. Lanzoni Giovanni.

[Gazzetta di Bologna, No. 134, June 8, 1849.]

The following notice has been published to-day:

His Excellency the Royal Imperial Governor Civil and Military, General of Cavalry, by means of a government dispatch, No. 374, dated this day, has ordered the Chief of Police to publish as follows:

Costantino Mariani, surnamed Somarone, son of Domenico living, aged 23, unmarried, peasant, born in the parish of Carpineta di Cesena, residing in the parish of San Carlo.

Luigi Prati, surnamed Scoppone, of the township of Bertinoro, aged 24, unmarried, peasant. Both of whom have been several times punished for robbery and burglary, and recently indicted for similar crimes, and particularly for a manslaughter committed on the person of their comrade Pietro Bettani.

Lanzoni Giovanni, son of Angelo deceased, native of Stiatico, aged 43, public executioner of this city, also punished several times for larceny.

All three, held guilty for good reasons of highway robbery, were arrested arms in hand, and therefore brought before the court-martial (*giudizio statario*) on the 7th inst., and sentenced to be shot; they were accordingly executed the same day.

Bologna, June 7, 1849.

F. Roberti, Chief of Police of the Province.

5. Sangiorgi Natale.—6. Germani Raffaele.

[Gazzetta di Bologna, No. 148, June 25, 1849.]

Notification.

Germani Raffaele, native of Bologna, aged 23, married, no children, rope-maker by trade, was caught on the 23d inst., at seven o'clock, P. M., hiding at the corner of a street with a pistol in his hand, which he aimed without effect at an Austrian soldier who was passing by the spot. Germani was brought before the court-martial (*giudizio statario*) on the 24th inst., and sentenced to be shot.

Natale Sangiorgi, surnamed Risino, native of Solarolo, aged 26, laborer, was arrested on the 21st inst., at Castel Bolognese, with a blunderbuss in his hand and a dagger, brought this day before the court-martial and sentenced to be shot.

The sentences were executed on the 24th inst., at seven o'clock, the bad qualities of both the condemned standing against them, for they had both been indicted before for robbery and manslaughter. If the circumstances of the present time compelled me to have the above sentences executed, I am still comforted by the thought that this salutary warning fell upon individuals already judged to be evil and dangerous to society. I trust that I shall not be called upon for the future to resort to such severe measures, and to contribute my share in preventing the occasion, I hereby grant for the last time to the inhabitants of the Four Legations the peremptory term

of three days, counting from the publication of the present document, during which they may give up all arms and munitions of war, forewarning all that after such term I will execute the law to its fullest rigor against every offender, no matter who he may be.

GORZKOWSKI,
Royal Imperial Civil and Military Governor, General of Cavalry.

7. RICCI LUIGI.

[Gazzetta di Bologna, No. 173, July 25, 1849.]

Luigi Ricci (and not Ricel), surnamed Pettitoni, son of Baptist deceased, and of Maria Passadura, native of Santa Agata in the territory of Faenza, aged 21, already condemned to perpetual imprisonment for robbery, made his escape while he was being conveyed to the workhouse. In the month of June last he was caught with a gun and pistol in his hand: he jumped out of a window to run away, and aimed his pistol at the force by which he was followed. Ricci was brought before the court-martial (*giudizio statario*) on the 24th inst., he was condemned to be shot, and the sentence was executed the same day at six o'clock, P. M.

8. BASSI UGO.—9. LIVRAGHI GIOVANNI.

[Gazzetta di Bologna, No. 180, August 3, 1849.]

The Imperial Royal Austrian troops, by their untiring activity, have finally succeeded in breaking up altogether the gangs of the notorious Garibaldi, which under the color of patriotism caused this neighborhood to swarm with adventurers, robbers, and assassins. Surrounded little by little on every side by the Imperial Royal troops, especially those belonging to the brigade of the youthful and brave Major-general Archduke Ernest, these gangs finally established themselves on a firm footing in the territory of San Marino.

However, as Garibaldi saw that the Imperial Royal Commanders would not be disposed in any way to recognize in him an adversary worthy of being allowed to capitulate, but that they would constantly insist upon his surrendering at discretion, he found it the better plan, for the safety of his own person and family, to get off under cover of night, together with about a hundred of his most trusty followers, going by Sogliano and Savignano, towards the seaboard.

With success worthy of a better cause, he succeeded, in fact, in reaching the port of Cesenatico, and after having compelled the terrified inhabitants to furnish him with whatever could be laid hold of, not caring at all about the fate of his followers, he embarked, at eight o'clock on the morning of the 2d instant, on some fishing barks which he found in the place.

Notwithstanding his flight, there is hope left that he may fall in with the Imperial Royal forces on the watch towards Rimini, as, with the small craft on which he has trusted himself, it is next to impossible to put to sea.

His companions, left to themselves, and being without hope of escape, surrendered, to the number of about nine hundred, to the Imperial Royal Austrian troops, sent to Rimini by his Excellency, General of Cavalry, Gorz-

kowski, Civil and Military Governor, who, for the purpose of insuring prompt and active measures, was on the spot in person.—(*Gazzetta, &c., No.* 181, *August 4th.*)

Bologna, August 4th.

As we foresaw yesterday, it would have been impracticable for Garibaldi, with a few followers and his fishing smacks, to get out to sea without opposition from the Imperial Royal flotilla beating the waters of the Adriatic.

The fact was, that he fell in with it, and after losing some of his boats, he was driven in shore in the neighborhood of Magnavacca, where he made bold to land; but the energetic and far-seeing General of Cavalry, Gorzkowski, Civil and Military Governor, presupposing that such would be the case, had already ordered five companies of Austrian troops, with two field-pieces and a detachment of cavalry, to scour that coast.

These troops captured two of Garibaldi's followers yesterday, and gave chase to the others who were straggling in the neighboring woods, and making every effort to escape. So then, if the bold adventurer does not succeed in getting away unknown and alone, there is every prospect of his being speedily caught.—(*Gazzetta, &c., No.* 184, *August 8th.*)

The notorious Ugo Bassi, of Bologna, and Giovanni Livraghi (not Lieraghi), of Milan, an Austrian deserter, both officers of the Garibaldi gang, were taken with arms in hand in the Pontifical territory; were therefore found guilty, and executed this 8th day of August, 1849, in Bologna.

Notification.

The corps of Garibaldi have been nearly all taken prisoners, either on land by the Imperial Royal troops pressing upon their tracks, or at sea by the Austrian forces composing the flotilla of the Adriatic. Some, however, of this band of marauders have succeeded in getting at large, either before the embarkation at Cesenatico, when they were chased by the troops on land, or after the debarkation at Magnavacca, when they were driven back by the maritime force. Among these is Garibaldi himself, who bears with him his wife, in an advanced state of pregnancy.

All good citizens, especially in the country, are kept in a state of excitement by these dangerous individuals being hidden in their neighborhood. Every one is reminded that it is forbidden to give aid or comfort, shelter or countenance, in any way, to such evil-doers; and it is the duty of every good citizen to drive them from him, and help all he can to discover them, and to give them up to justice. And all are forewarned that any person who shall knowingly assist, shelter, or countenance the fugitive Garibaldi, or any individual of the gang by him led and commanded, shall be subject to the judgment of the court-martial (*giudizio statario militare*).

From head-quarters in Villa Spada (near Bologna), August 5th, 1849.

Gorzkowski,

Imperial Royal Governor, Civil and Military, General of Cavalry.

10. Contoli Sante.

[Gazzetta, &c., No. 205, September 3d.]

Sante Contoli, nicknamed Faggiolino, son of Vincenzo and Annunziata, aged nineteen, unmarried, carpenter by trade, born and residing at Imola, arrested for bearing arms. His case having been introduced and discussed on yesterday, September 1st, the court-martial on the same day passed sentence that, considering the excessively bad antecedents of Contoli, who was formerly condemned to one year of hard labor on account of a wound he inflicted, who belongs to the notorious gang commonly called the "Squadrazza of Imola," and who was held, for serious reasons, to be the author of five cases of manslaughter, that he should be condemned to death, and shot. The sentence was executed on the same day.

Bologna, September 2d, 1849.

11. Pinocchi Giovanni.—12. Sorosta Nicola.—13. Plazzi Saverio.—14. Gorini Giuseppe.—15. Gorini Taddeo.—16. Scrosta C.

(The last mentioned is not to be found among the condemned of this period.)

[Gazzetta, &c., No. 217, September 18th, 1849.]

In accordance with the terms of the notifications of May 17th and of the 5th of June last, and 5th of September, instant, the following individuals were condemned to death by court-martial (*militare statario*), and shot:

1. Giovanni Pinocchi, native of the plain of San Lazaro d'Ancona, aged 23, porter by trade, convicted of having taken from an Imperial soldier his bayonet, and with it stabbed another soldier in the thigh.

2. Nicola Scrosta, of Castelfidardo, aged 50, peasant, on previous occasions tried and punished for robberies and violence; an individual of excessively bad fame. On account of a gun found in his house loaded with buckshot and ready capped.

3. Saverio Plazzi, of Cotignola, aged 40, laborer, already condemned as an accomplice in committing a manslaughter; an individual of the worst reputation; for having been found in possession of a loaded gun.

4. Giuseppe Gorini; and,

5. Taddeo Gorini, both of Budrio, laborers, and guilty of previous crimes; having been caught possessing arms.

17. Baldini Giuseppe.

[Gazzetta, &c., No. 227, September 29th.]

On September 21st were discovered by the public force during the night, near Alfonsine, five assassins, while attempting to enter, with arms in hand, the house of the farmer Corini. One was severely wounded; another, by name Giuseppe Baldini, called Plazzini, a most wicked subject, son of Fran-

cesco, deceased, was arrested. Being brought before the court-martial (*consilio statario*), this man was condemned to be shot. The sentence was executed in Lugo, on the 26th instant.

Bologna, September 28th, 1849.

18. Migani Sante.

[Gazzetta, &c., No. 233, October 8th.]

Migani Sante, surnamed Tamburo, son of Domenico Antonio, living, aged 27, married, has children, peasant, of Passano, under the governorship of Coriano, condemned to imprisonment for life for burglary and robbery, escaped from the fortress of Forli. Having been subsequently arrested, and found bearing a long, sharp dagger, he was brought before the court-martial (*giudizio statario*), and there, on Saturday, October 6th, Sante Migani was condemned by a unanimous vote to be shot. The seutence was executed the same day, in Bologna.

19. Gatti Carlo.—20. Tacconi Antonio.—21. Moretti Vincenzo.—22. Rizzi Luigi.

[Gazzetta, &c., No. 253, October 31st.]

Imperial Royal Government, Civil and Military.

Notice.

The strict surveillance exercised over the evil-doers and vagabonds who swarm in the territory of the Legation of Bologna, and the activity with which they are treated according to the terms of martial law in cases of attempts and crimes against the safety of persons and of property, have not sufficed, up to the present time, to hinder entirely such misdeeds, for they are repeated from time to time in this neighborhood, and even in the city of Bologna. Yesterday, however, an unheard-of burglary and robbery was committed with unusual boldness, in broad daylight, in one of the principal thoroughfares of this city, at San Felice, in the house of Marquis Descaraui. Several armed individuals effected an entrance into the rooms of the Secretariate, situated on the ground-floor. They used outrageous violence on the only clerk who was there at the time, and, muffling him up in a cloak, they took possession of all the money and valuable effects they could lay their hands on.

By a fortunate accident, the thieves having fled with their booty, were discovered almost immediately, in the shop of the shoemaker Luigi Rizzi, at the bridge of Sant'Arcangelo, one of the accomplices, where the police force succeeded, with the assistance of the Imperial Royal soldiery, in capturing the four individuals hereinafter mentioned, and nearly all the stolen property.

Carlo Gatti, son of Domenico, deceased, aged 21, ropemaker by trade, unmarried, resident in Bologna.

Antonio Tacconi, son of Odoardo, deceased, aged 20, blacksmith, unmarried, from Lavino di Mezzo.

Vincenzo Moretti, son of Carlo, deceased, surnamed *Il guercio*, aged 25, shoemaker, unmarried, residing in Bologna.

Luigi Rizzi, son of Domenico, living, aged 28, shoemaker, unmarried, also of Bologna.

The proofs of the guilt of these four evil-doers of notorious bad character, already well known for previous outrages, were so strong, that, in spite of their obstinate denial, it was impossible to hesitate on the application to their new crime of the military law (*legge stataria*) to its full extent.

In accordance, therefore, with the tenor of the notifications of the Imperial Royal government, civil and military, dated June 5th and September 5th of the present year, they were all four condemned to death and shot forthwith, near the guardhouse of Sant'Agnese, in the midst of a large concourse of the population, who, being terrified by the outrages and robberies that are repeated even in the middle of the city, and by the difficulty of finding out their authors, called for a prompt infliction of well-deserved punishment in this case, in which Divine Providence brought the guilty so speedily into the hands of justice, as a solemn and salutary warning to other evil-doers.

Bologna, October 30th, 1849.

23. Lorenzini Filippo.—24. Tacconi Antonio.—25. Selleri Gaetano.

[Gazzetta, &c., No. 300, December 29th.]

1. Lorenzini Filippo, son of Angelo, living, aged 19, born in Baricella;

2. Tacconi Antonio, son of Domenico, living, aged 26, born in Minerbio;

3. Selleri Gaetano, son of Luigi, deceased, aged 26, born in Altedo, all three unmarried, country laborers, residing at Ca de' Fabbi, governorship of Budrio, on the evening of the 21st instant entered, arms in hand, the country residence and actual dwelling-place of Signor Antonio Codini, situated in San Giorgio di Piano, with the intention of robbing him by violence of his money.

They knocked at the front door and passed themselves off for policemen, by the word "*Platoon*," and the door was opened. Lorenzini entered first, and collaring the rustic who had opened the door, threatened to kill him, and commanded him to point out to them the room of his master. Tacconi and Selleri entered almost at the same moment, and went up stairs with the servant to the second story, and to the rooms where Signor Codini was, with his family. The public force of the Pontifical Light Infantry, of the detachment of San Giorgio, being previously apprised in secret of this business, had been lying in wait in the place since the evening before, and arrested *in flagrante* Lorenzini alone, while the other two, Tacconi and Selleri, took to their heels, going out the same way they had entered, the door having been left open. During the night, however, they too were arrested

The trial having come on, one made a full confession of his guilt; the

other two, although denying every thing, were convicted by the confession of their accomplice and the deposition of witnesses. Yesterday their case was laid before the court-martial (*giudizio statario*), and after discussion, they were all three found guilty of the invasion as above described, and condemned to be shot.

The sentence was executed yesterday at 3 o'clock P. M., at Bologna, in the meadow of Sant' Antonio.

26. Guerra Antonio.—27. Caravita Bonafede.—28. Grazia G.

(The last mentioned is not to be found among the condemned of this period.)

[Gazzetta di Bologna, No. 26, January 31st.]

Bologna, January 31st, 1850.

Towards evening on the 14th day of August, 1849, a gang of seven or eight armed marauders entered the dwelling of the brothers Amadei, landed proprietors of San Savino, parish of Fusignano, robbing them, with violence and cruelty, of the best that could be found, to the value of $197.42.

The following persons were legally convicted of the crime:

1. Guerra Antonio, surnamed Scaranino, son of Luigi, deceased, aged 25, unmarried, born at Fusignano, residing near Lugo;

2. Caravita Bonafede, aged 23, unmarried;

3. Caravita Francesco, aged 27, married;

4. Caravita Costanti, aged 25, unmarried: sons of Bartolommeo, deceased, country laborers of Fusignano; and yesterday, by sentence of the court-martial (*giudizio statario*), the two first were condemned to be shot, which was done the same day; the other two were condemned to fifteen years' imprisonment each.

29. Montanari Gaetano.—30. Bertoni Domenico.—31. Cagnazzi Agostino.—32. Montanari Costante.—33. Gulmanelli Carlo.

[Gazzetta, &c., No. 74, April 2d, 1850.]

Bologna, April 1st, 1850.

On the evening of the 20th of last March, an entrance was effected into the house of Signor Mauro Vassura, proprietor, by six armed marauders, and a robbery committed of about $1000. The following persons were arrested as authors of the crime:

1. Bianchi Gaetano, born at Ferrara, porter, married, with children, aged 33, residing in Borgo Adriano.

2. Montanari Costante, surnamed Guaccio, aged 31, laborer, born at San Michele, married, with children, residing in Borgo Adriano.

3. Montanari Gaetano, surnamed Baiocco, laborer, born at Piangipane, aged 30, married, with children, domicil in Borgo Adriano.

4. Gulmanelli Carlo, aged 27, born at Russi, unmarried, laborer, with no fixed domicil.

5. Bertoni Domenico, surnamed Spentacchione, porter, married, with children, aged 25, of Borgo Adriano

6. Cagnazzi Agostino, surnamed Il figlio delta Cavretta, aged 27, unmarried, laborer, of Borgo Adriano: all of bad fame for grievous larecnies, having been found guilty by proofs, their own confession, the finding of a good part of the stolen property, and of their weapons. On the 23d of March they were sentenced by the court-martial (*consilio statario*) to be shot. The sentence was executed on the same day, at eleven o'clock A. M., on the public square of the cattle market, outside of Porta Adriana, in the aforementioned city of Ravenna.

34. Baruffaldi Luigi.

[Gazzetta, &c., No. 77, April 5th.]

Bologna, April 5th, 1850.

Baruffaldi Luigi, surnamed Scivolino, son of Girolamo, living, aged 23, married, no children, ropemaker and fisherman, of Reno Centese, was sought after by the police for repeated offences, especially in the line of robberies committed by him during the summer of 1849, in the neighborhood of Centese. He grew hardened, and gave himself up to the commission of all sorts of outrages, and became the fear and terror of that neighborhood. On the 24th day of last February, armed with pistol and dagger, he fell in with one Nicola Franciosi, of Reno itself, and stopped him on the public highway; he compelled him to kneel down and stretch out his arms, searched his person, and finding only a few coppers, treated him with contempt. He made him get up, however, and went with him to his dwelling. Here he gave serious ill treatment to him and his family, and left, taking with him a gun and some things to eat. He was arrested on the night of 26th, 27th of February last, having a gun and dagger, and was put in jail. His process having been drawn up and laid before the court-martial (*giudizio statario*), he was this day, April 4th, condemned to be shot. The sentence was executed to-day, on the meadow of Sant' Antonio, in Bologna.

Bologna, April 4th, 1850.

35. Zappi Pasquale.—36. Folli Davide.—37. Lamberti Giuseppe.—38. Poggiali Antonio.—39. Mirri Innocenzo.—40. Casolini Carlo.—41. Contavalli Giuseppe.—42. Folli Domenico.—43. Lamberti Luigi.—44. Cazziari Antonio.—45. Borghi Sante.—46. Albertazzi Giuseppe.—47. Farolfi Giuseppe.—48. Mita Francesco.—49. Meluzzi Paolo.—50. Zolli Battista.

(Garotti A. is not found to be among the condemned of this period.)

[Gazzetta, No. 202, September 6th.]

Bologna, September 6th, 1850.

Imperial Royal Government, Military and Civil.

Notification.

1. During the night of April 20th, six armed marauders forced open a window and burglariously entered the dwelling-house of Giovanni Sermenghi, surnamed Barabanino, situated in the parish of Ortodonico. He

was robbed of the best he had, to the value of $40; he was wounded, and his daughter, wife of Antonio Gaiani, was violated.

2. In the dusk of the evening of July 26th, 1849, four armed marauders entered the dwelling-house of Andrea Costa, farmer, of Casola Canina, and took away by violence a bale of linen and a trifling sum of money—loss in all about $7.

3. Five robbers, early in the evening of 16th last January, went to Ortodonico, to the dwelling-house of Antonio Golinelli, and, by threats of arson and murder, they extorted from him $2.16 in money.

4. Leaving that place, they went during the same night into the parish of Poggiolo, at the place called Montieino, and with similar threats of arson and murder, they extorted from the farmer of the place, Giacomo Dal Pozzo, $1.03.

5. Passing themselves off for policemen, nine vagabonds, provided with wooden stakes and a hedging-blade, went to the dwelling-house of Antonio Contoli, of Gaiano, and breaking down the door at the entrance, they got into the house, stealing money and effects to the value of $20. This burglary took place during the night of January 20th.

6. On the evening of January 27th, about the time of the Ave Maria, a gang of ten vagabonds burglariously entered the dwelling-house of the farmer Agostino Tinti, in the parish of Castel Guelfo, having broken open the door with their clubs; and the said Tinti was violently robbed of money and effects to the value of $60.47.

7. Four vagabonds, at the hour of ten o'clock in the night of February 9th, went to the dwelling-house of Francesco Castelli, of Zello, and, with threats of arson, they extorted from him money to the amount of $2.

8. On the 10th of last February, eight marauders, bearing arms, and having their faces covered with handkerchiefs, breaking down the door, entered burglariously the dwelling-house of farmer Antonio Passini, of Linaro, and violently robbed him of money and effects to the amount of $238.

9. During the night of 17th February aforesaid, seven marauders, armed with pistols and daggers, entered the farmhouse of Lorenzo Gardenghi, of Castel San Pietro, having opened the door by violence, and robbed him of money and effects to the amount of $100.

10. About eleven o'clock in the night of the said February 21st, three evil-doers went to the dwelling of Domenico Savini, surnamed Ziona, of Casola Canina, and extorted from him, by threats of arson and murder, $8.

11. On the evening of said February 23d, four malefactors extorted, by threats of arson, from Sante Mongardi, surnamed Sulindà, of Casola Canina, the sum of $11.25.

12. On the night of last March 2d, seven marauders, bearing arms, went to the house of Giovanni Dal Pozzo, surnamed Dei Longoni, in Chiusura. They attempted in vain to open the door of the dwelling, and were thus unable to effect an entrance. They fired off their guns, however, and, by threats of death, they extorted from Dal Pozzo the sum of $10.

13. Immediately afterwards, going to the house of Francesco Cavina, likewise of Chiusura, by threats of arson, they extorted from him the sum of $10.50.

14. Thirteen marauders, furnished with all sorts of weapons, went, during the night of last March 10th, to the dwelling-house of Signor Sebastiano Fantaguzzi, of Riolo. Assuming the name of police, and disguising their faces, they entered said dwelling, and robbed Fantaguzzi of money and effects to the amount of $60.

15. Later during the same night, they went to the parsonage-house of Ossano, and robbed the parish priest, Don Giorgio Fantaguzzi, of money and effects to the value of $50.

16. About midnight on last March 14th, eleven marauders, bearing arms, opened by violence the door of the parish church of Piedevra, and afterwards that of the canonical residence. Having their faces covered with handkerchiefs, and having assumed military badges, they entered and robbed the arch-priest, Don Antonio Zaccarini, of $160.

17. On the night of said March 27th, six marauders, armed with guns, came to the dwelling-house of Stephano Seravalle, of Croce in Campo, and attempted, without success, to open by violence the front door and effect an entrance. However, by threats of arson and murder, they extorted from Seravalle aforesaid $1.20.

18. Immediately afterwards they passed to the domicil of Stefano Gambetti, in San Prospero, and by threats of arson they extorted from him $2.40.

19. At the hour of eight o'clock in the evening of last April 7th, eleven marauders bearing arms broke down several doors of the dwelling-house of Antonio Longhini, of Castel Guelfo, burglariously entered the premises and violently robbed Longhini aforesaid of money and effects to the amount of $82.90.

20. Five vagabonds, about midnight of last April 15th, came to the house of Paolo Dal Monte, of Mezzolano, territory of Castel Bolognese, attempted without success to break open the door, and by threats of death extorted from said Dal Monte $30.

21. At ten o'clock at night of said April 18th, seven marauders came to the canonical residence of Pediano; they cut the ropes of the bells, and breaking down the doors they entered, having their faces covered with handkerchiefs. They stole money and effects to the amount of $40 and took their departure, after having forcibly violated the domestic of the parish priest, Signor Don Luigi Mirri.

22. Four marauders, armed with pistols and daggers, went on the evening of said April 30th to the dwelling-house of Domenico Bassani, farmer of Mezzolano, and broke down the front door and effected an entrance. Having done outrageous violence to Bassani himself, putting a halter round his neck, they robbed him of money and effects to the value of $30.

Sentence was pronounced on the authors of the foregoing crimes, on the 5th inst., by the council of war (*consiglio di guerra*), and the following persons were found guilty and condemned to be put to death by being shot.

1. Mondelli Domenico, son of Lorenzo deceased, aged 20, native of San Prospero, residing in Ortodonico, unmarried, apprentice, surnamed Lizzirino, hitherto unindicted.

2. Zippi Pasqualo, son of Paolo deceased, aged 23, native of Sesto, re-

siding in Ortodonico, unmarried, laborer, surnamed Barconcino, hitherto unindicted.

3. Zolli Battista, son of Simon living, aged 23, unmarried, native of San Spirito, residing at Croce in Campo, peasant, alias Batistazza, hitherto unindicted.

4. Lamberti Giuseppe, son of Francesco living, aged 22, native of Ortodonico, resident of San Spirito, unmarried, peasant, surnamed Raviolo Grande, hitherto unindicted.

5. Poggiali Antonio, son of Prospero Casadio, native and resident of San Spirito, aged 24, unmarried, peasant, surnamed Poggelli, hitherto unindicted.

6. Brusa Giuseppe, son of Giovanni living, aged 25, native of San Prospero, resident of San Spirito, unmarried, servant-man and peasant, surnamed Il Bandito, previously indicted for wounds inflicted, and condemned to jail for five years.

7. Mirri Innocenzo, son of Francesco living, aged 21, native and resident of San Spirito, alias Monierico alias Prete, hitherto unindicted.

8. Casolini Carlo, son of Giacomo living, aged 28, native of Croce Coperta, residing in Ponte Santo, unmarried, working-man, hitherto unindicted.

9. Contavalli Giuseppe, son of Simon, aged 25, native of Cantalupo, resident of Castel Nuovo, unmarried, peasant, nicknamed Ca lunga, hitherto unindicted.

10. Folli Davide, son of Paolo living, aged 24, native of San Spirito, residing in Casalecchio, unmarried, peasant, surnamed Gagliazzino, hitherto unindicted.

11. Lamberti Luigi, son of Francesco living, aged 21, native of Ortodonico, residing in San Spirito, unmarried, peasant, surnamed Raviolo Piccolo, hitherto unindicted.

12. Cazziari Antonio, son of Domenico living, aged 18, native and resident of Casola Canina, unmarried, shoemaker, surnamed Scapuzzo, hitherto unindicted.

13. Albertazzi Giuseppe, son of Domenico living, aged 22, native and resident of San Lorenzo di Dozza, married, peasant, surnamed Faffone del Castellazzo, indicted heretofore for holding arms.

14. Borghi Sante, son of Luigi deceased, aged 33, native of Campiano, residing at Serra, unmarried, peasant, alias Dal Luoghetto, hitherto unindicted.

15. Farolfi Giuseppe, son of Domenico living, aged 23, native and resident of Croce Coperta, unmarried, peasant, surnamed Il Frate, hitherto unindicted.

16. Mita Francisco, son of Girolamo living, aged 30, native and resident of San Spirito, unmarried, baker, surnamed Paradiso, hitherto unindicted.

17. Meluzzi Paolo, son of Giuseppe deceased, native of Giardino, residing in San Spirito, unmarried, laborer, surnamed Merlone, hitherto unindicted.

18. Folli Domenico, son of Simon living, native of San Spirito, resident of Croce in Campo, unmarried, peasant, surnamed Il fratello di Battistazza, hitherto unindicted.

19. Luzzi Lorenzo, son of Luigi living, aged 23, native of Dozza, resident

of Linaro, unmarried, laborer, surnamed Il Rosso di Linaro, hitherto indicted for larceny.

20. Tozzi Paolo, son of Battista living, aged 21, native of Dozza, living in Dozza, unmarried, peasant, surnamed Dei Tortelli, hitherto unindicted.

21. Montevecchio Gaetano, son of Bartolommeo, aged 18, native of Casola Canina, resident of Bubano, unmarried, laborer, surnamed Il figlio di Zardono, heretofore indicted for holding arms.

22. Lanzoni Giuseppe, son of Pietro living, aged 22, native and resident of Bubano, married, coachman, alias Il Bolognese alias Il Brigante, hitherto unindicted.

23. Beltrami Domenico, son of Giuseppe living, aged 21, native of Dozza, resident of Imola, unmarried, porter, alias Liscino alias Il figlio di Giusafetto lungo, hitherto unindicted.

24. Zanoni Luigi, son of Giuseppe living, aged 21, native and resident of Castel Bolognese, unmarried, laborer, surnamed Della Lolla, heretofore unindicted.

25. Rossini Giuseppe, son of Domenico Antonio living, aged 33, native of Sant' Andrea, resident of Felisio, married, trader in hogs, surnamed Lumaca, hitherto unindicted.

26. Minghetti Antonio, son of Giuseppe living, aged 22, native of Zello, resident of Borello near Castel Bolognese, peasant, unmarried, surnamed Cassinetta, hitherto unindicted.

The following persons were judged and condemned as equally guilty:

27. Alboni Sebastiano, son of Giuseppe living, aged 33, native of Casola Canina, bricklayer, surnamed Figlio di Presciutto, resident of Imola, indicted for robbery, was convicted of public violence and extortion of money, but only by circumstantial evidence, and hence condemned to five years of imprisonment.

28. Martelli Pietro, son of Vincenzo, aged 26, native of Caccianello, resident of San Spirito, married, laborer, surnamed Cicala, heretofore unindicted, was convicted of public violence and extortion of money, but only by circumstantial evidence, and hence was condemned to five years' imprisonment.

29. Dal Pozzo Vincenzo, son of Domenico, deceased, aged 37, native of Piedevra, resident of Imola, married, has children, country agent, surnamed Il fattore Zaella, hitherto unindicted, stands confessed of public violence for the purpose of extorting money. Condemned to three years on the public works.

30. Manarisi Giovanni, son of Giuseppe, living, aged 18, native and resident of Toscanella, hitherto unindicted, convicted by circumstantial evidence of the robbery on Antonio Longhini, condemned to ten years of imprisonment.

31. Pattuelli Giovanni, son of Domenico, living, aged 25, native of Piratello, resident of Borgo Appio d'Imola, unmarried, laborer, surnamed Merlotto, hitherto unindicted, convicted by circumstantial evidence of the robbery on Antonio Contoli, condemned to ten years' imprisonment.

32. Vespignani Francesco, son of Pietro of Riolo, deceased, aged 13, surnamed Mattiolino, hitherto unindicted, confessed to the robbery on Domenico Bassani, sentenced to be kept for three years in a house of correction.

33. Dall 'Osso Domenico, son of Giuseppe, deceased, aged 44, native of Minaro, resident of Ortodonico, married, surnamed Mingone della Palazza, hitherto unindicted, convicted by circumstantial evidence of holding and possessing arms, confessed to trading in stolen goods, condemned to three years on the public works.

34. Sangiorgi Giuseppe, son of Vincenzo, living, aged 22, unmarried, native and resident of Riolo, hackdriver, surnamed Fittona, heretofore indicted for robbery and inflicting wounds; and,

35. Zaccarini Domenico, son of Luigi, living, aged 33, native and resident of Riolo, married, cartman, surnamed Il Mantovano, heretofore condemned for larceny to fifteen days of imprisonment and one year on the public works.

The two last were legally indicted for the robbery on Domenico Bassani, but the proofs being insufficient for their condemnation, the proceedings will be stayed in both their cases.

His Excellency Lieutenant Marshal, Governor, Military and Civil, of Bologna, taking into consideration the youthful age of some of those condemned to death, the confession made by them, the real advantages resulting therefrom to the public safety; and again, in the case of some, the secondary part which they bore in committing the abovementioned crimes, has granted a commutation of the sentence of death in favor of the following individuals:

1. Mondelli Domenico, to twenty years of imprisonment.
2. Folli Domenico, to fifteen " "
3. Luzzi Lorenzo, to fifteen " "
4. Tozzi Paolo,
5. Montevecchi Gaetano,
6. Lanzoni Giuseppe,
7. Beltrami Domenico, } to ten years of imprisonment.
8. Zannoni Luigi,
9. Minghetti Antonio,
10. Rossini Giuseppe,

OFFICIAL LETTER WRITTEN BY MONSEIGNEUR BEDINI, THE DAY AFTER UGO BASSI'S EXECUTION,

To the Commission of three Cardinals named by the Pope to govern during his absence.

Most Eminent Lords:

As I have already informed your Eminences, the noted Ugo Bassi was arrested in the Bosco Eliseo, in the territory of Ferrara, and brought here with the other prisoners of Garibaldi's band, whose destination is Mantua.

I now learn that, at the instant of his arrest, Bassi was asked his rank, and replied that he was an officer in Garibaldi's service; and, in fact, he was in arms when taken.

The consequence of this was, that, in accordance with the *legge stataria*, he was sentenced and shot (*passato per le armi*) along with an Austrian deserter, the official gazette announcing him merely as "the noted Ugo Bassi." Neither I nor His Eminence the archbishop, upon whom I have just called, received the slightest intimation that this execution was to take place; of which circumstances I inform your Eminences, as in duty bound, to forestall any reproach.

I have the honor, &c.,

G. Bedini,
Pontifical Commissary Extraordinary.

Bologna, August 9th, 1849.

LETTERS OF THE CHAPLAIN WHO ATTENDED FATHER BASSI.

Santa Maria della Carita,
Bologna, August 8, 1849.

Your Eminence:

Summoned at three-quarters past ten by a police agent to proceed with another priest, at eleven o'clock on that day, to the Villa Spada, to assist two men whose names were not given,* and who were to undergo the penalty of death that day, I was compelled to refuse, in consequence of the Office in the church and the Mass to be chanted at the very hour of eleven. To provide at the moment for the pressing demand, I requested, by virtue of the power given me by your Eminence on the 7th of June, the Rev. Ludovico Paolo Casali, and my chaplain, Cajetan Baccolini, who readily undertook it, confident that I would relieve them, as I proposed, at midday.

They were conducted at eleven to the Villa Spada in a carriage, and remained unemployed till noon. At twelve they were introduced into the solitary chamber, in which were detained Father Ugo Bassi, a Barnabite, and Giovanni Livraghi, of the district Varese, province of Milan, brother of the parish priest of Montunato. The priests above named soon influenced the condemned to approach sacramental confession with resignation and truly Christian sentiments. Both received all the comforts of religion possible in such an urgent haste, evincing their earnest desire to receive sacramental communion. Edifying indeed, your Eminence, was the deportment of both, and the heroic resignation of Father Bassi deserves especial remembrance.

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* The note ran.

"You will please send at eleven o'clock two priests to the Villa Spada, to assist two, who are to suffer the penalty of death to-day."

To his sincere repentance he added the most candid retractation, which he would have put in writing, had it been permitted him. He charged the priest Baccolini, and it was also heard by the Signor Casali, who was present, to make it known to everybody, and also to request the Father Provincial, D. Paolo Venturini, to have it inserted in the papers, for the public edification and his own justification. The following words were permitted, by the shortness of the time: "If there is ever found, in any writing of mine, a word, proposition, or maxim whatever, offensive to piety, propriety, religion, I intend and wish it retracted in the most positive and efficacious manner; and so, too, I intend of any word or speech made in public or private, wishing to repair any scandal, and aid the spiritual good of all; because I wish and desire to die as a true Roman Catholic. I commend myself to my beloved brethren of my order, my family, and all good men;" and he ordered to be expended in Masses the ten scudi which he had; two of which he gave to the priest Baccolini for Masses, and the other eight, which he thought might be money sent him yesterday by his sister, and now in the hands of the Austrian Auditor, and which he will deposit in the police-office, when drawn by the said priest, should be given half to the Sacristy of Santa Maria della Carita, and half to the Barnabite Fathers, for Masses as above.

In this resignation he remained till one o'clock in the afternoon, when the condemned were brought near the porticoes of the Certosa and shot, constantly attended by the abovenamed priests, who furthermore testify that they heard from the lips of Father Bassi the following expressions: "I beg pardon of all, I pardon all. I urge all to be faithful to religion, and I rejoice to be able to die under the patronage of the Blessed Virgin of San Luca."

This I now, in all spiritual joy, communicate to your Eminence, and, with the assistant priests who sign with me, kiss the sacred purple, and declare ourselves

Your Eminence's most humble servants,

AGOSTINO RIOOI, *Parish Priest.*
DON LUDOVICO PABLO CASALI.
DON GAETANO BACCOLINI.

To his Eminence, the Most
Rev. Cardinal CHARLES OPPIZONI,
Archbishop of Bologna.

BOLOGNA, SANTA MARIA DELLA CARITA, *August* 8, 1849.

MOST REVEREND FATHER SUPERIOR:

I hasten to fulfil a most mournful duty, by informing your Reverence of the recent death of your fellow-religious, Father Ugo Bassi, who, as you will see by the gazette of this city, was shot at twelve o'clock to-day. I cannot sufficiently praise the patience and resignation with which, in the

short time allowed him, he prepared for death; and I can in all truth and sincerity assure you that he fulfilled all the duties of religion, making a good confession, and receiving all other spiritual comforts possible, in such a short and melancholy respite, with sentiments of the highest and most exemplary edification. Father Bassi especially charged the conscience of the undersigned his confessor, to assure the Very Rev. Father Provincial, D. Paolo Venturini, or his representative, as he was absent from Bologna, of the sincerity of his sentiments, and to declare that he never took any part in the robberies and murders, even of these latest times; but that, as far as he could, he had sought to prevent all possible injury; and that he earnestly desired that through the Father Provincial, or some other, there should be published in the public papers his most clear and solemn retractation, beseeching the Father Provincial himself to declare as follows to all. These are Father Bassi's own words: "If there is ever found in any writing of mine, any word, proposition, or maxim whatever, offensive to piety, propriety, religion, I intend and wish it retracted in the most positive and efficacious manner; and so, too, I intend of any word or speech made in public or private; wishing to repair every scandal I may have given, and aid in the spiritual good of all, because I desire and wish to die a true Roman Catholic." He commended himself to his beloved brethren of his religious order, to his relatives and all good men, and directed that ten scudi, that he had, be expended in fifty Masses for the repose of his soul, and that of his father, and of his comrade, Captain Giovanni Livraghi.

Before giving up his soul to God, on arriving at the place of execution, he repeated the following expressions, fixing his eyes on the sanctuary of San Luca, which he continually regarded: "I beg pardon of all, I pardon all. I recommend fidelity to religion, and rejoice to be able to expire in peace, under the protection of the Blessed Virgin of San Luca." It was his wish to put in writing a more extended retractation, but paper was refused him. He, however, ratified what he said in presence of two priests, most worthy of all credit. All this I have already written to the most eminent Cardinal-archbishop, to whom I showed the propriety, utility, and necessity of giving it public notice, for the example of all, and in happy memory of him who wished to end his life in such full sentiments of religion.

In me you will ever find, as in the confessor of the deceased and the assistant priest, a true and devoted servant.

Your humble servants,

Agostino Ricci, *Parish Priest.*
D. Ludovico Paolo Casali.
D. Gaetano Baccolini, *Confessor.*

To the Very Rev. Father
Alessandro Magri,
Superior of the Barnabites
at Santa Lucia, Bologna.

RESCRIPT OF MONSIGNORE GAETANO BEDINI,

Commissary Extraordinary of the Four Legations, and Pro-Legate of Bologna, endorsed on the request to insert in the Gazzetta of Bologna the Retractation of Father Ugo Bassi, a Barnabite, shot on the 8th of August, 1849.

The letter of the pastor of La Carita may be published on obtaining the consent of the Austrian military authority, which is actually invested with extraordinary powers in the Four Legations, and which principally, or rather exclusively has been judge in this case.

G. Bedini.

LETTER OF THE SUPERIOR OF THE BARNABITES.

Bologna, August 12, 1849.

Rev. Sir

I regret to inform you that, in spite of all my endeavors to insert in the Gazzetta of Bologna tho account of the edifying death of Father Bassi, I have not yet succeeded. His Eminence and Monsignor Bedini consent, and desire that it may be made public; but the political censor, Monsignor Gamberini, does not think himself at liberty to allow its appearance, especially in the Gazzetta, without an explicit approval of the authorities, as he states in writing, and with more clearness in words, without the approbation of the Austrian police, which he foresees will easily be obtained. To-morrow, however, the said Monsignor Gamberini will have an interview with the Commissary Extraordinary of these four provinces, Monsignor Bedini; but I foresee that they will come to no definite conclusion. If you see any means of attaining our end, you will confer a great favor on me by letting me know.

In the mean time, I take this opportunity to express for myself and all my fellow-religious, the sentiments of our lively gratitude for the touching proof of zeal given by you in all that concerns the honor and name of our poor Father Bassi and us his fellow-religious.

In these unalterable sentiments, I have the honor to subscribe myself,

Your Reverence's

Most humble servant,

D. Alessandro Magri,

Superior of Sta. Lucia.

To the Rev. Agostino Ricci,

Pastor of Sta. Maria della Carita.

REMARKS OF THE EDITOR.

These documents reached Mr. DE COURCY just on the eve of his departure, and he alludes briefly to them in his chapter on the Nunciature. To any impartial reader they show,

1. That the Austrians held Bologna in a state of siege, and that Monsignor Bedini had really no power in Bologna.*

2. That the fifty men shot were mostly banditti, condemned for robbery, murder, rape, &c., and consequently no martyrs to the cause of liberty.

3. That Father Bassi and his companion were taken as officers of Garibaldi's corps, and as such shot.

4. That Father Bassi's execution was done in great haste and privacy, without the knowledge of Cardinal Oppizoni or Monsignor Bedini.

5. That Bassi never was degraded, consequently did not undergo the slight scraping of the thumb and finger; and that to represent him and the forty-nine others as being flayed alive! can be accounted for only on the principle of the story of the "Three Black Crows."

6. That Bassi died a Christian, repenting his unpriestly conduct, retracting all that he said against Catholic faith.

7. That Monsignor Bedini, Cardinal Oppizoni, and the Superior of the Barnabites, endeavored, but in vain, to have the retractation of Father Bassi published.

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* *Extract from a Note presented by the Sardinian Plenipotentiaries, Cavour and Villamarina, to the French and English Ministers at the Peace Congress.*

"The Legations have been occupied by Austrian troops since 1849. The state of siege and martial law have been in vigor since that time, without interruption. *The Pontifical government only exists in name, since above its legates an Austrian general takes the title and exercises the functions of civil and military governor.*

"PARIS, March 27th, 1856."

VI.

DOCUMENTS RELATING TO MONSIGNOR BEDINI'S MISSION TO THE UNITED STATES.

[COPY.]

LEGATION DES ETATS-UNIS D'AMERIQUE, *Rome, le* 19 *Mars*, 1853.

Le soussigné, Chargé d'Affaires des Etats-Unis d'Amérique, a l'honneur d'accuser réception à la communication du 17 Mars de Son Eminence Rme. le Cardinal Sécrétaire d'Etat, qui lui annonce le prochain départ de Monseigneur Bédini, Archevêque de Thèbes, et Nonce Apostolique près la Cour Impériale du Brésil, chargé d'une mission complimentaire auprès du Président des Etats-Unis d'Amérique. Le soussigné a reçu cette intelligence avec le plus vif intérêt et il s'empressera de la communiquer à son gouvernement. Assurant d'avance Son Eminence Rme. de la réception cordiale que Monseigneur Bédini reçevra de son gouvernement, et de l'extrême plaisir qu'éprouvera le Président des Etats-Unis d'Amérique de cette favorable marque des sentimens du Saint Père, il profit de cette occasion pour lui témoigner l'expression de sa plus haute considération.

(Signé) CASS.

A Son Eminence Rme.
Le Cardinal ANTONELLI,
Sécrétaire d'Etat.

[COPY.—No. 55.]

LEGATION OF THE UNITED STATES, *Rome, March* 20, 1853.

HON. EDWARD EVERETT,
Secretary of State.

SIR:

I have the honor to transmit herewith the translation of a communication which I have just received from Cardinal Antonelli, Secretary of State.

The reverend gentleman, Monseigneur Bedini, therein mentioned, is a prelate of high standing in the Catholic Church, and distinguished for his learning and attainments. He has filled several important posts in the civil and ecclesiastical departments of this government under the present Pope, as well as his predecessor, Gregory the Sixteenth. His official designation is Monseigneur Bedini, Archbishop of Thebes, and Apostolic-nuncio to the Court of the Brazils.

The mission thus conferred upon him is a new and additional testimonial

of the highly favorable and friendly sentiments entertained by His Holiness Pius IX. towards the government and institutions of the United States. Monseigneur Bedini will probably arrive in Washington within eight or ten days subsequent to the receipt of this dispatch. He will remain there, I understand, but a few days.

I am, Sir, very respectfully,

Your obedient servant,

(Signed) LEWIS CASS.

THE END.

Date Due

NOV 8 '5[illegible]			
NOV 2 9 '5[illegible]			
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APR 1 4 '57			
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DEC 1 7 '57			
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De Courcy, Henry.

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